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WHAT
Seasonable Caveat

Against the Prevalency of

QUAKERISM.

Containing a List of One of their

PARLIAMENTS,

And Forty-four of their

Canon Laws.

AS ALSO

Their Errors in Doctrine, and Politicks in Government, and the Methods they take to support both; likewise *Geo. Whitehead's* mournful Letter of Condolance, *Mr. Crisp's* Letter of Reproof to *Ann Ducora*, and *G. Fox's* last Will and Testament.

TOGETHER

With an Expostulatory Conclusion, reflecting on the *Quakers* Petition, by their witnessing against Parliaments, &c. a Hint also of their Arbitrary Government in *Pensilvania*, and a Touch-stone for *Robert Barclay's* Apology.

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Raze it, raze it, even to the Foundation thereof, Pl. 137. 7.

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THE PREFACE

Christian Reader,

KNowing the Quakers, like their Predecessors old, (the fair-saying Pharisees) will strain at a Gnat, when offensive to them, whilst they'll swallow a Camel as a sweet Morsel, when agreeable to their Palate; I shall therefore, for their Hearers sake, as well as to clear my Readers Passage into the following Sheets, answer one Objection, which probably may be started by the causeless Cavellers with whom I have to do.

Object. Possibly they may say, we do not call this List a Parliament, and therefore malicious to represent it.

Answ. I do not say you call it a Parliament, it is I that call it so, and that from the Considerations following.

1. Do you not meet annually, being thereunto summoned? I say, and can prove you do.

2. And when met together, Do you not by Adjournment continue your Session six, eight, ten or twelve Days, more or less? I say, and can prove you do.

3. Do you not at these great Councils appoint Committees, or certain Persons to inspect some of your most weighty Affairs, preparatively for the more general View of the House? I say, and can prove you do.

4. Have you not a List like this, (tho' far more numerous) wherein are the Names of your Deputies from all your Quarterly Meetings in England and Wales? And if so, why may not I call this a Parliament or Convocation? I grant it is said to be the
Names

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James of the Persons appointed to meet upon the Account of Friends Sufferings, dated the 12th of the 4th mon. 1676. But since some of those Persons, if not all of them, were that very Yearly Meeting Members of the Yearly Meeting, and Deputies appointed thereunto, this Epistle of theirs being nominated to meet the 5th Day next preceeding every Term, &c. does not hinder them from being in the nature, and carrying with it all the Essentials of a Parliament; a legal Authority only excepted: For what is a Parliament, strictly considered, but the great Council of the most wise and learned Men in the Land, elected and chosen by the Freeholders upon a Summons by His Majesty's Writ from the Crown-Office, according to the Laws of the Land, and usual Customs of Antiquity. It's true, yours is not so chosen, because you say a Parliament chosen by most Voices cannot act for God, or the Good of his People: But let us a little observe the Power you usurp, and then see if this your Assembly will not bear the Title of a Mock-Parliament. First, Are not your Men chosen out of all the Shires and Counties in England and Wales? Our Parliament, I think, goes no further, except the Town of Berwick upon Tweed; and if that be within the Reach of your Quarterly Meetings, your usurped Dominion is as extensive. 2. Do you not make Laws to govern your People by? And are not these Laws committed to writing, and then printed in our English Tongue, that from thence your People may know how to yield a suitable Obedience? This do our Parliaments. But, 3. Do you not repeal Laws also? [I do not say your own, for they are infallibly made] You know you do. See Canon 23. p. 33. 4. And as our English Parliaments take care that the Subjects of this Kingdom shall not adhere to the Supremacy

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macy of the Pope; asserting, That our King is Head in all Cases, and over all Persons, as well Sacred as Civil, so do your Parliament in the Canon aforesaid, and divers others, take care that your People do not adhere to our King's Supremacy; asserting, That your Light within is the higher Power, to which every Soul is to be subject; and this puts me in mind of the Chair-man's Charge to the Jury at a Trial in Pensilvania, as at large now by me, viz. Friends, you of the Jury have heard what the Evidences have attested and sworn; you have heard what the Lawyers have pleaded; you are not to mind what the Evidences have sworn, or what the Lawyers have pleaded; but you must mind the Evidence of the Spirit of Truth within you, and the Law of Light and Life within, and then you will bring in a just and true Verdict.

I think therefore, if this may be called a Court of Judicature, yours may be called a Parliament, especially had you a Patent for it. Thus we see, that as our Christians, even Protestants of all sorts, own our King Supreme Head and Governour, the Quakers do own their Light within their Supreme Head and Governour, &c. See Canon 34. p. 37.

Now if you would not be called a Parliament, as I believe you would not be thought to be so, as G. Whitehead in his Truth and Innocency, &c. p. 64. I would not (says Whitehead) be understood in any wise to oppose the Peoples just Rights of Election; even at the same time when he was vindicating that Seditious Doctrine of their Prophet Fox, which teaches, That a Parliament chosen by most Voices, were not like to act for God, or the Good of his People; yet even then I say, he tells us he would not be Understood to oppose their

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their Rights, no more would the Quakers; they would not be Understood to have a Parliament, that meet Annually, that have their Doors Locked, Barred or Bolted, or which is all one, well guarded by Men to prevent Inspection: They would not be Understood to hold an Arbitrary Court, whereby they both make and execute Laws, and repeal Acts of Parliament, made by King, Lords and Commons, that tax and poll the People; no, no, they would not be Understood to be what they really are: They would be Invaders of Liberty and Property, whilst they would not be so Understood; that's their Figure in many, or indeed in all Cases.

As to the second part of the Objection, that I am malicious in representing it as a Parliament; to that I thus answer: Suppose that my self only had Intelligence, that a Foreign Enemy were about to invade our Land in order to subvert our Laws and Liberties; what! should I not discover it, for fear of being thought to be malicious? Yes surely, and it would be Treason in me to conceal it; so likewise if I be fully satisfied upon good Grounds, that the Design of Quakerism is to root up, subvert and overturn all our Laws and Liberty, both Humane and Divine, as that I am; surely I ought, nay, 'tis my Duty to discover this Design.

But I cannot forget the Quakers Protestation against G. Keith's inviting them to meet him at Turners-Hall, viz. 'G. Keith (said they) has presumed to erect an Arbitrary Court of Judicature, and in his own Name to summons us thither, [tho' he did not summons but invite] he has no legal Power that he can produce, nor legal Commission, either by Act of Parliament, or under the Great Seal of England, annually to erect and hold his said Court, Repugnant to the great Charter, &c.

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Now tho' G. Keith did nothing of this, he held
no Court, his Doors were open, he did not summons,
but invite them, in order to convince them of their
Errors: But the Quakers are guilty of their own
Charge; they hold Courts with Doors shut, they
make Laws, they repeal Laws, they summon up their
Members, they erect an Arbitrary Court, and an
usurped Dominion; and all this without any legal
Authority, or warrantable Commission, either by Act
of Parliament, or Great Seal of England, and
against Magna Charta, and other Laws of the
Land. Behold the Impudence of this People, who
thus blame him causlessly, for that very Crime they
annually commit themselves! See a Book, Intituled,
Seasonable Reflections upon the Quakers Solemn
Protestation, &c. Sold by Charles Brome, at
the West End of St. Paul's.

Again, the Quakers frequently cry out of Perse-
cution; yea, says John Feild, and his Sister Ann
Docwra, they persecute us with Tongue and pen:
But if there may be Persecution with Tongue and
Pen, as I grant there may, then let the Quakers
cease their Persecution; for of all People there is
none like them upon the Face of the whole Earth. I
could write a Volume of their Diabolical Fury,
poured out not only upon the Clergy, but upon all
that stand in their way; but more especially upon such
as oppose them in their destructive Race, and pernici-
ous Current. Indeed to mention them is not plea-
sant to a Christian Mind, yet as the Holy Prophets,
Apostles and Primitive Christians, were forced
sometimes to recite wicked Mens Words, yet it
did not proceed from Malice. For instance, Wil-
liam Tyndall, in his Protestation before his Works,
thus delivers himself: 'I take God (which alone
'seeth the Heart) to record to my Conscience, be-
'secching

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‘*seeing him that my part be not in the Blood of*
‘*Christ, if I wrote of all that I have written*
‘*throughout all my Book, ought of an evil Purpose,*
‘*of Envy or Malice to any Man, or to stir up any*
‘*false Doctrine or Opinion in the Church of Christ,*
‘*or to be Author of any Sect, or to draw Disciples*
‘*after me, or that I would be esteemed, or had in*
‘*Praise above the least Child, save only of Pity*
‘*and Compassion I had, and yet have, on the Blind-*
‘*ness of my [Quondam] Brethren, and to bring*
‘*them unto the Knowledge of Christ.*

And to this his zealous Protestation, I hope I
can with good Conscience subscribe, altho’ I may
sometimes be somewhat severe on the Leaders of this
People, who I have great cause to fear do wilfully
oppose the Light of the Glorious Gospel of our Lord
and Saviour Jesus Christ; nor did W. Tyndall
above-quoted, think it was inconsistent with his
sincere Protestation to be sometimes sharp. For in
the next Page after his Protestation he thus saith,
‘*But our malicious and wily Hypocrites, which are*
‘*so stubborn and hard-hearted in their wicked*
‘*Abominations——And least the Temporal Rulers*
‘*should see their Falshoods, if the Scripture came to*
‘*Light, causeth them so to Lie——and under*
‘*that Cloak to Blaspheme the Truth——Devilish*
‘*Doctrine——In this they be all agreed to drive you*
‘*from the Knowledge of the Scripture,——whose*
‘*Light the Owls cannot abide, &c.*

By which it is evident, that tho’ Mr. Tyndall
dealt sharply, like a good Physician, yet his end was
good, and not malicious. I may also resemble my
case, in some sort, to that good Man, and blessed
Martyr, Dr. Robert Barns. See his *W*orks, p.
217, 218. viz. ‘*Most gracious and mighty Prince,*
‘*God hath set your Grace in the same Honour and*
‘*Dignity,*

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Dignity, that you by God's Ordinance ought to defend those Men that are oppressed wrongfully: wherefore Humbly and Meekly, and in all Lowliness and Reverence, I beseech your Grace to minister unto me Gracious Justice, and let me be heard indifferently, whether I justify my cause with Learning or not; if I cannot justify it, your Grace is a Minister of Justice; I will refuse no manner of Pain that shall be due for my Transgression. I and my Parents be your Natural-born Subjects; — wherefore in my Name, and in all our Names, (for all they are rebuked in me) with all Meekness and Reverence, I beseech your Grace, of Gracious Audience, for my Name, and Fame, and Estimation; and all things that belong to an honest poor Man in this World, is wrongfully taken from me, and have been by the space of Nine or Ten Years, which is no small time, to be compelled to live in Misery. By this we may see the Steps old Rome trod, and that new Rome is now treading the same Path. In like manner I could be glad to be indifferently heard; and if I do not make good the Quotations cited out of the Quakers Books [the Canons cited out of their Yearly Epistles] I refuse no manner of pain; but as I have not all the Reason Dr. Barnes had, since the Quakers cannot punish corporally in England; so do I leave it to the Consideration of my Superiors, when, and how to effect it.

March 31. 1701.

Fr. Bugg.

A

Seasonable CAVEAT

Against the Prevalency of

QUAKERISM.

W Hereas I am well satisfied in my Conscience, and that upon very good Grounds, That as Quakerism prevails, Christianity must decrease and give place, since by the Quakers Doctrine and Practice, it doth plainly appear to me that their Design is to overturn Christianity; and this, as in Duty bound to God and my Country, I shall make appear from this following Method.

First, In their denying Jesus to be Christ, contrary to the Testimony of God, Angels, and Men.

Secondly, Their Contempt of the Holy Scriptures and Ordinances.

Thirdly, Their Contempt of the Clergy.

Fourthly, By the Fruits of their Doctrine

B amongst

amongst such as have imbraced the same And,

Fifthly, An Additional Discovery of their Politicks in their Church Government; a List of one of their Parliaments; the Names of their Correspondents during their Intervals of Sitting, never before published.

First, I shall Prove for the sake of their deluded Followers, that Jesus is Christ by the Testimony of God, Angels, and Men, from these Scriptures following, which they may read at their Leisure, *John* 1. 14. *Luke* 1. 26. and 2. 10, 11. *Mark* 9. 7. *Matth.* 17. 5, and 26, 67. *Acts* 2. 36, and 35, 56. *Acts* 10. 38, to 44. and *Acts* 17. 3. 18. 5. alledged out of the Scriptures, and proved to the *Jews* that Jesus was Christ: And in this Doctrine the Primitive Christians and all Christian Churches to this Day Teach and Maintain. But the Quaker Teachers (as by their Books plainly appear) in Opposition thereunto, and in Conjunction with the Ancient Hereticks, deny Jesus to be Christ, saying, the Light within them is Christ, whereby they have overthrown the Faith of some, which I thus prove. See *W. Penn's Ser. Apol.* p. 46. " That the outward Person which suffered " was properly the Son of God, we utter- " ly deny. *Is. Pennington* in his Book, *A Question to Professors*, &c. p. 33. " The " Scriptures do expressly distinguish between " Christ and the Garment which he wore ; between

“ between him that came, and the Body in
“ which he came; between the Substance
“ which was veiled; and the vail which veil-
“ ed it; Lo, I come; a Body hast thou pre-
“ pared me here: plainly is *He*, and the *Bo-*
“ *dy* in which *He* came; there was the *out-*
“ *ward* Vessel, and the *inward* Life: This we
“ certainly know, and can *never* call the bo-
“ dily Garment *Christ*, but that which appear-
“ ed and dwelt *in* the Body.

Again, *W. Bayly* in his Works p. 300. in
Conjunction with his Brethren, saith thus,
“ A [body] hast [thou] prepared [me]; mark
“ the distinction (saith this Quaker Teacher)
“ [thou], [me], and a [body], this [me] that
“ spake in the [body] was the [Christ]; and
“ p. 307. they [his Disciples] loved his Per-
“ son for the sake of the Frame and Quality
“ of the Spirit that dwelt in him; or else
“ what was his Person to them more than a-
“ nother Person? But for that that dwelt in
“ him they loved him.

I shall in this place only add one Passage
more, and it shall be of *Father Penn's*, in his
Book Entituled, *The Christian Quaker and*
Divine Testimony, &c. p. 97, 98. “ The Ser-
“ pent is a Spirit; now nothing can bruise the
“ Head of the Serpent, but something that
“ is Spiritual, as the Serpent is; but if the
“ Body of Christ were the Seed, then could
“ he not bruise the Serpent's Head in all; be-
“ cause the Body of Christ is not so much as

“ in any one ; and consequently, the Seed of
 “ the Promise is an Holy Principle of Light
 “ and Life, that being received into the Heart,
 “ bruiſeth the Serpent’s head. And becauſe
 “ the Seed which cannot be the Body is
 “ Chriſt, as teſtifie the Scriptures, the Seed
 “ is one, and that Seed is Chriſt, &c.

I might mention divers other Proofs out of their Books, to manifeſt their denial of Jeſus to be Chriſt, and uſe many Arguments to illuſtrate this their Hereſie ; but having in my Book, *Quakeriſm Withering, and Chriſtianity Reviving*, &c. from p. 13, to p. 27. treated more largely, I ſhall at this time content my ſelf with ſome few plain Proofs from matter of Fact, eſpecially ſince G. Keith, the Author of the Book Entituled, *The Snake in the Graſs* ; and the Author of the Book Entituled, *A Parallel between the Faith and Doctrine of the Quakers, and that of the chief Hereticks in all Ages of the Church*, &c. wherein theſe and other Paſſages are more copiouſly handled. And ſo I proceed to the next.

Secondly, For Proof of their Contempt of the Holy Scriptures, and Ordinances of Baptiſm, and the Lord’s Supper, Inſtituted by our Lord Jeſus Chriſt himſelf, ſee a Book wrote by their great Apoſtle and ſecond *Moses*, entituled, *News coming up out of the North*, &c. p. 14. “ And your Original, which is Carnal, Hebrew, Greek, and Latin, and your
 “ Word is Carnal, the Letter ; and your Bap-
 “ tiſm

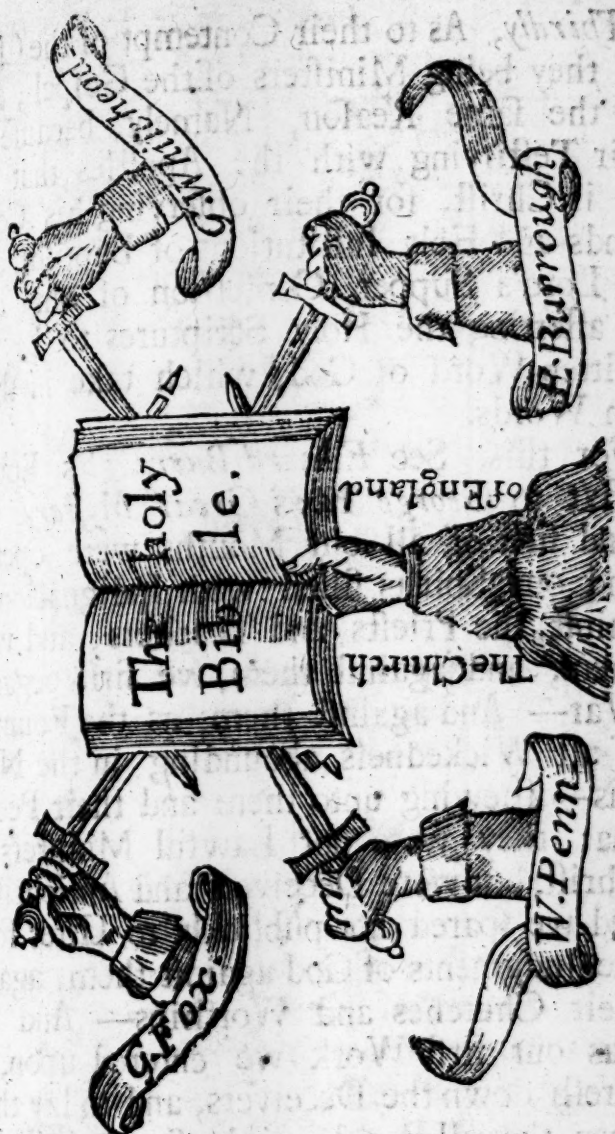
"tism is Carnal— and their Communion is
 "Carnal, a little Bread and Wine— So
 "Dust is the Serpent's Meat; their Original
 "is but Dust, which is but the Letter,
 "which is Death. So the Serpent feeds up-
 "on Dust—and their Gospel is Dust, *Mat-*
 "*thew, Mark, Luke, and John*, which is the
 "Letter.

P. 34. "A Voice and a Word to all you De-
 "ceivers who Deceive the People, and Blas-
 "phemers who uttereth forth your Blas-
 "phemy and Hypocrisie, that tell People of
 "a Sacrament, and tell them it is the Or-
 "dinance of God. Blush, Blush, and Trem-
 "ble before the Lord God Almighty, for
 "dreadful is he that will pour out his Ven-
 "geance upon you, who lives in the Witche-
 "ry, and bewitch the People, &c. And *W.*
Penn. by way of Corroboration, thus saith in
 "his *Reason against Railing*, &c. p. 108, 109.
 "I Affirm, that Circumcision is as much in
 "Force as Water Baptism; and the Paschal
 "Lamb as Bread and Wine— And we can
 "testifie from the same Spirit, by which *Paul*
 "renounced Circumcision, that they are to be
 "rejected, as not now required, &c.

Thus have they Rejected the Scriptures as
 Dust, Death, and beastly Ware. And as in
 their Book, stiled, *Several Petitions Answer-*
ed, &c. p. 13. *Your Carnal Weapon the Let-*
ter. P. 22. *Wherein it appears that you are*
Ministers of the Letter, which is Carnal and
Death,

Death, &c. And many other places could Quote to shew their Contempt of the Scriptures; but having been large on that Subject in my other Books, I chuse rather to Refer my Reader to Mr. Mather's Broad-sheet Printed 1700. Wherein there is Forty Proofs out of the Quakers printed Books, setting forth their Contempt of the Scriptures, as a Demonstration of their Design to overturn Christianity; and as an Emblem of their Malice, see the Figure following these Verses,

FOR unto me it plainly doth appear,
 They wound God's Word, as you both see and hear:
 Scarce such Elders are now to be found
 At other Meetings now above the ground;
 Who by their Books, and by their Practice too,
 God's Holy Word by such Contempt o'erthrow;
 Also his Supper founded thereupon,
 Baptism also recorded in St. John:
 Confessing Sin, practic'd by St. Paul,
 Rejected are, as nothing worth at all.
 Oh then, my Friends, here's Lamentation,
 And the worst News in our Christian Nation!
 What shall we do? What shall we think or say?
 What shall we write? Or how shall we display
 Their Errors great, their Teachers to make known,
 To lay 'em open, their VVitness shall be shown?
 I'll make them speak, I'll bring them forth to view;
 They shall not sculk, but VVitness what is * true.
 * A Miracle beyond G. Fox's.



Come and behold (a thing most true)
 The Quakers, how they do pursue
 With Daggers Points God's Holy Word,
 It to Destroy with one accord.
 Lo, how it breaks their Daggers keen,
 And make those Monsters to be seen.

Thirdly,

Thirdly, As to their Contempt of the Clergy, they being Ministers of the Gospel; and for the same Reason, Namely, because of their Testifying with the Apostles that Jesus is Christ, for their observing his Commands and Holy Institutions of Baptism, and the Lord's Supper, Confession of Sin; and for asserting the Holy Scriptures to be the Written Word of God, which take in their own Words.

For this; See *Edward Burrough's* Epistle prefixt to *George Fox's Great Mystery*, &c.
 ' And first of all our Mouths were open'd,
 ' and our Spirits filled with Indignation against
 ' the Priests and Teachers; and with
 ' them, and against them, we first began to
 ' War— And against them, as the Fountain
 ' of all Wickedness abounding in the Nations—
 ' shewing unto them and their People
 ' that they were not Lawful Ministers of
 ' Christ, but were Deceivers and Antichrists;
 ' and we spared not publickly to Utter forth
 ' the Judgments of God against them, against
 ' their Churches and Worships— And this
 ' was our first Work we entered upon, to
 ' thresh down the Deceivers, and to lay them
 ' open, that all People might see their shame,
 ' and turn from them, &c. This was in *Oliver's* time.

Again, in *K. Charles II.* time, *Will. Penn* in his Book, *The Guide Mistaken*, &c. p. 18.
 ' The Idle Gormandizing Priests of England,
 —No

No sort of People have been so Universal-
ly through Ages, the very bane of Soul
and Body of the Universe, as that abomi-
nable Tribe, for whom the Theatre of God's
most Dreadful Vengeance is reserved to Act
their Eternal Tragedy upon, &c. And that
I may not cloy my Reader with too much of
this their *Billingsgate* Language, of which I
might write a Volume, I shall only beg his
Patience with one Passage more out of a Book
of theirs, Stiled, *A strict Account of Baby-
lon's Merchants*, &c. Signed *Richard Crane*.
Printed for their then Bookseller, *Thomas
Symonds*, at the *Bull and Mouth* near *Alders-
gate*, Anno, 1668.

'Go to, ye Merchants of *Babylon*, who are
'now in this Day bringing forth, and expo-
'sing to Sale your old Cankered, Rusty, and
'Moth-eaten Ware.

'And tho' You gather some heat from the
'Sun, [K. C. II.] that is newly arisen, and
'from it receive small Vigour; and like the
'*Insects*, and the *Reptilia* of the Earth,
'who creep out of their holes at the Sun's
'warmth, by which they are vivified; --- yet
'know, such are not Permanent; but the
'withdrawing of the Sun's Heat from them,
'soon return to their Holes, and soon perish:
'You may take this as a Figure.

'For there is a Cup prepared for You, be-
'ing mixed with *Plagues*, *Woes*, *Miseries*,
'*Sorrows*, *Torments*, and *Eternal Burnings*;

C

which

‘ which You shall not pass; for You are found
 ‘ from the Lord God, worthy; and a trebble
 ‘ Portion is to be given unto You.

‘ In some things You parallel *Simon* and
 ‘ *Elimas* the Sorcerer: You are even discover
 ‘ ed and known to be as You are, viz. An
 ‘ tichrists, Deceivers, Sorcerers, and Raven
 ‘ ing Wolves;—FLAMES, FLAMES, FLAMES
 ‘ OF FIRE, is prepared, by the Lord, to con
 ‘ sume You as dry stubble. In the Light of the
 ‘ Eternal God, I have beheld You, and all Your
 ‘ Actions. If I should parallel You with Sal
 ‘ vage Beasts, I could not truly do it; I think
 ‘ be they never so fierce;—but Men of Prey,
 ‘ such as You are, are quite out of kind, and
 ‘ not to be parallell’d by any thing that draw
 ‘ eth breath.

‘ Oh! full of all Subtilty; Children gene
 ‘ rated of the Seed of Deceit; brought forth
 ‘ out of the Womb of Wickedness; and nou
 ‘ rished up at the Breasts of Witchcraft; and
 ‘ rocked in the Cradle of Idleness: Wo is me,
 ‘ for the Day which I see is coming upon
 ‘ You from the Lord, and all them that You
 ‘ have made drunk, by putting Your Bottle of
 ‘ Poison to their Noses; who have drunk
 ‘ deep; and so are become one in Nature
 ‘ with You; it had been better You had never
 ‘ been born; it had been better for You that
 ‘ You had been strangled in your Mother’s
 ‘ Wombs; and Still-births had been presented
 ‘ to them, than Living Children into their Arms:

‘ Oh!

Oh! what shall I say concerning You?
God's everlasting Decree is sealed against
You: BURNINGS, BURNINGS, BURN-
INGS, with unquenchable Fire, is Your Por-
tion from the Lord God of Heaven and Earth.
Howl, Howl, Hireling Priests of all Or-
ders; for the Wine-press of the Wrath of
God Almighty is EVEN NEAR to be trod;
into which you are to be cast; for the Lord
God hath spoken it; and he will not repent;
a treble Portion, a treble Portion of the
Plagues of God Almighty, You are to have
above all others.

Having briefly shewed first their Denial of
Jesus of Nazareth to be Christ, contrary to
the Testimony of God, Angels, and Men, and
their Contempt of the Holy Scriptures and
Ordinances, and their Dreadful and Malici-
ous Thunderbolts against the Ministers and
Dispensers of the Word and Sacraments, I
come in the next place, to shew them by the
Fruit of their Doctrine and Practice; for,
said Christ, *Ye shall know them by their fruits;*
do men gather grapes of thorns, or figs of
thistles? And,

First, G. Fox put forth a Book, thus En-
titled, *The Heathens Divinity set upon the*
Heads of All those called Christians, that
say, they had not known there had been a
Christ but by the Scriptures, &c. This shews
plainly what Respect they have for all re-
vealed

vealed Religion; and that the Heathens are prefer'd above our Kings and Parliaments, our Bishops and Clergy, and all sound Christians.

Secondly, And that from their Doctrine not being bottom'd on the Scriptures, they make no Confession of Sin, nor do they beg Pardon for Jesus Christ his sake, nor did they ever in all, or any one of their Books, Recommend the Practice thereof, whilst yet they Read their own Epistles, &c.

Thirdly, Nor did they ever Read any one Chapter in the Bible in their Religious Meetings, from the Year 1650. to the Year 1700. nor yet in all, or any one of their Books, Recommend the Practice thereof; let them produce an Instance if they can.

Fourthly, Nor have they during those 50 Years, ever Practiced the Ordinance of Baptism according to the Command of Jesus Christ, *Mat. 28.* nor Recommended the Practice thereof in any one of their Books.

Fifthly, Nor have they this 50 Years received the Lord's Supper by Bread and Wine, according to Christ's appointment and command, saying, *Do this in remembrance of me*; nor have they Recommended the same in any one of their Books: But instead thereof, have called it *Cain's Sacrifice*, and the Table of Devils, in order to deter their Hearers from the Observation of it. This is plain Matter of Fact.

Sixthly,

Sixthly, Their laying aside the Use of the Lord's Prayer recorded in *St. Luke* and *St. Matthew*; nor have they ever Recommended the Practice thereof in the Families of their Hearers in any one of their Books; but that they might dehort them from it, *George Fox* in his Book, Entituled, *Gospel Liberty*, p. 7. calls the Lord's Prayer, a Common-Prayer, or the Common Prayer.

Seventhly, Nor do they in their Religious Meetings Rehearfe the Ten Commandments, nor yet in any one of their Books Recommend the Practice of it to the Families of their Hearers.

Eighthly, Nor do they practice the Use of the Apostle's Creed, nor Recommend the Practice of it to their Hearers in any one of their Books; I provoke and challenge them to shew a contrary Instance to any one of these Eight Particulars.

Ninthly, Their Disobedience to Magistrates their calling all our Kings, since the Days of Christ, Apostates, and Spiritual Egyptians, the *Pharoahs* of the Age; and their striking at the Rights of Parliaments; saying, 'That a Parliament chosen by most Voices cannot act for God and the Good of the People, is another Fruit of their Doctrine, which is not of a good Saviour.

Tenthly, And that they may bear a full Testimony against all that may be called Christians, if at any time they dine or sup with

with an Episcopal Man, a Presbyterian, Independent or Anabaptist, when they give Thanks to God, or beg his Blessing upon the Creatures provided for Man's Use, they will sit with their Hats on, as a Testimony against that Christian Practice.

Thus have I shewed first their Errors and Uncharitableness, and the Fruit of their Infidelity: I come in the next place to make some further Discovery of their Politicks, by which they support themselves as a Body Politick.

Which being consider'd and compar'd with what I have said (and which they have not, nor can they deny) in my *Pilgrim's Progress*, &c. on that Subject, together with what Mr. Keith hath said in his Book, Entituled, *An Account of the Quakers Politicks*, Printed 1700. may shew plainly what Need there is for the Government to take the *Quakers* Government into Consideration. And first I shall begin with their Parliament in 1676. It is called an Epistle indeed, and said to be an Account of the Names of the Persons who are appointed to meet upon the Account of their Sufferings; and whereas there is some *Londoners* mix'd with those of the Country, that is said to be for Correspondency, and many Reasons are therein given when and how to meet, and how to write to one another, which I take to be in the Intervals of their sitting

ing in Parliament, or Convocation; but since Providence has brought it to my Hand, as I judge it to be a compleat List of their Members from each County in *England and Wales*, and beyond the Seas, I shall, in their form, or near it, place them, and let the Reader judge whether the Tendency of such Meetings, and of such a Government within the Government, and in Opposition to it, be not of a dangerous Consequence, and high time for the Government to inspect it, and to demand the Reason of it. The List is as follows.

A List of the Quaker Parliament.

Bedfordshire and Northamptonshire.

John Staploe, Francis Camfeild,
Edward Chester, Daniel Wills.

Berkshire and Bucks.

John Osgood, Thomas Zachary,
Benjamin Coale, Thomas Ellwood.

Cornwall and Devonshire.

Thomas Taunton, Gilbert Laity,
Edward Brooks, Lawrence Growden,
Arthur Cotten, Merchant in *Plimouth*.

Hampshire and Surrey.

Ellis Hooks, William Macket,
George Embree, John Cooper.

Sussex

Sussex and Kent.

*William Welch, James Braines,
Walter Mires, Luke Haward.*

Essex and Suffolk.

*Richard Whitepan, Thomas Yoakly,
Francis Moor, Solomon Formantel,
Robert Duncon, Tanner.*

Norfolk and Cambridgeshire.

*Thomas Cox, Clement Plumstead,
William Brazier of Cambridge.*

Essex and Lincolnshire.

*George Waitts, William Larkin,
Samuel Cater, William Garland.*

Yorkshire.

*Thomas Hart, Ralph Rudyard,
John Hall of York City.*

Durham and Northumberland.

*Thomas Rudyard, William Mead,
John Ayrey of Newcastle.*

Cumberland and Westmorland.

*William Laithwaite, Francis Dove,
James Collinson, Shopkeeper.
Brian Lancaster of Kendall.*

Lancashire and Cheshire.

*John West, Thomas Matthews,
Thomas Greene, Edward Morgan.*

Staffordshire and Derbyshire.

*John Claypool, Thomas Rudyard,
William Fallowfeild, William Storrs.*

Leicestershire, Nottinghamshire, Rutland.

*Arthur Cook, Rich. Mew, Sam. Wilson,
Thomas Roberton, John Reckless.*

Worcestershire and Gloucestershire.

Gerrard Roberts, Ezekiel Woolley,
Edward Bourn, Physician.

Herefordshire and Shropshire.

Philip Ford, John Dew,
James Merreck, Constantine Overton.

Warwickshire and Oxfordshire.

Francis Bellers, Will. Crouch, Hugh Lamb,
John Murdock, Syllas Norton.

Huntingtonshire and Hertfordshire.

Job Bolton, William Ingram,
Richard Jobson, Henry Stoute.

Wiltshire.

Arthur Cook, Ellis Hooks,
Thomas Neat of Chipenham.

London and Middlesex.

Thomas Cooper, William Mead,
Joseph Scott, John Kemble.

Bristol.

James Cleypool, Ezekiel Woolley,
Thomas Goldny, Grocer in Bristol.

North-Wales.

William Gosnell, Edward Man,
Peter Evans, Richard Davis.

South-Wales.

Benjamin Antrobus, William Peachy.

Ireland.

Samuel Newton, James Claypool,
William Penn, Samuel Clarridge.

Barbadoes.

Thomas Hart, Gerrard Roberts.

D

Scotland.

Scotland.*Will. Welch, John Swinton, Gaven Lowry.***New-England and New-York.***William Mead, Joseph Scott.***Virginia and Maryland.***Sam. Groom, Jam. Braines, Fran. Camfield.***Nevis, the Lee-ward Islands.***Edward Brush, William Crouch.***Jamaica.***John Goodwin, Hugh Hartshorn.***Holland.***William Crouch, William Welch.*

Thus endeth the List of the *Quakers* Parliament or Convocation: Out of this Meeting, Parliament, or Convocation, they chuse Committees; but whether the *Quakers* will allow it to be a Parliament, or Convocation or both, I cannot tell; but one of them, or both, it must be, since it hath all the Essentials in it, belongs to either, or both: A lawful Authority only excepted. But this we shall see by the Fruit it brings forth, and therefore I shall descend to Particulars, namely Their Acts or Canons they make, constitute, and decree, at their General Yearly Meetings, Synods, Convocations or Parliaments, held yearly in London in *Whitsun Week*; and therefore I shall shew the Nature of this their Universal Correspondency, not only in *England and Wales*, and the Town of *Berwick-upon-Tweed*, but from *Ireland*, *Scot-*

land, Holland, Barbadoes, New-England, Virginia, and other Parts beyond the Seas, by quoting some Canons (for so I shall call them for Distinction-sake) out of divers of their Yearly Epistles or Edicts; yet very briefly, for that I have not Leisure and other Conveniencies to enter into a full Examination of these their Seditious and Dangerous Practices; but whoever will consider what I have said on this Head of their Government in my Book, *The Pilgrim's Progress*, &c. Edit. 2. from p. 79, to p. 249. containing five distinct Chapters, and what I have set forth in my Book, *The Quakers set in their true Light*, &c. p. 26, to p. 41. As also in another of my Books, i. e. *The Picture of Quakerism drawn to the Life*, Part 2. may from thence take some measure of their Politicks, and the Danger of them. As likewise a Book of Mr. Keith's, stiled, *An Account of the Quakers Politicks*, &c. all which put together, produce Matter of Fact, to prove the Quakers Practice in this their Independant Government, both Treasonable and Seditious; for the first take a Proof out of a Book wrote by their great Apostle G. Fox, stiled, *The West answering to the North*, &c. p. 80. viz. 'Any Party of Men under a Government, to make Laws, not being lawfully authorized so to do, for the binding of others, and thereupon to require Obedience, is a setting up of themselves above the Law, and treading it under their

Feet, and rendring them whom they so bind
 Slaves and Vassals, and so is **Treason**, &c.
 as more largely treated on in my Book above
 quoted, viz. *The Pilgrim's Progress*, &c. p.
 101, and 340. to which I refer the Reader.
 But if the *Quakers* shall answer, that their
 Yearly Meeting is no Parliament, nor do they
 make Laws to bind the People, which I deny,
 tho' I grant it is no legal Parliament, yet it is
 an usurped Dominion, that issue forth Illegal
 Laws, and Antichristian Canons, which bind
 the People, and tend to absolve the King's Sub-
 jects from their Obedience to their natural
 Prince, and thereby makes them guilty of a
 Premunire, (see 25 *Hen. 8. cap.* 19, 21, 27
Hen. 8. c. 15. 3 *Edw. 6. c.* 10, 11. 1 *Eliz.*
c. 2. 13 *Eliz. c.* 12. *Magna Charta, c.* 29.
Petition of Right, 5 Eliz. c. 1. 1 *Edw. 6. c.*
 2. 27 *Hen. 8. c.* 17. 8 *Eliz. c.* 1.) at least
 in the Opinion of some; and tho' I cite the
 Title of the first of their Epistles or Decrees
 at large, which I shall mention, yet for Bre-
 vity's sake I shall only in the rest signifie the
 Month and Year, for they are generally directed
 from their Yearly Meeting in London,
 with the Date to the Monthly and Quarterly
 Meetings in *England and Wales*, and else-
 where. Now this **Elsewhere** is to be under-
 stood, *Ireland, Scotland, Holland, Germany*,
 and other parts of *G. Fox* his Dominions, when
 he was living; and now he is dead, to the ut-
 most Dominion of their Conclave of Cardi-
 nals,

nals, i. e. their Second-Days Meeting in London; for tho' G. Fox was the Quakers Universal Bishop, yet before he died, he wrote a little Paper (as cited by Mr. Keith in his Book, i. e. *An Account of the Quakers Politicks*, &c. p. 9.) devolving this his Universal Supremacy, and Pope-like Authority, upon their Second-Days Meeting, as at large in the Book quoted you may find.

To the Monthly and Quarterly Meetings of Friends in England and Wales, and elsewhere.

From our Yearly Meeting held in London, the 5, 6, 8, and 9. Days of the 4. Month, 1682.

Canon I. ' That Friends take care in all ' Countries, that they procure and send up ' [to London] with their Sufferings, exact ' Copies of all Warrants, &c.

Canon II. That what was the last Yearly Meeting agreed on relating to the Account and Testimonies of the first Spreaders of Truth, who are deceased, be again Recommended to the respective Quarterly Meetings, to make Inquiry into, and send them up to London.

Canon III. ' That what Friends in the ' Ministry in your respective Counties departed this Life since the last Yearly Meeting.

Canon

Canon IV. 'What Friends imprisoned for
' their Testimony have died since the last
' Yearly Meeting.

Canon V. 'That all Friends be faithful in
' their Testimony against Tythes, &c.

Canon VI. 'Draw up your Sufferings fair
' in a Book, and not too close: All Tythes by
' themselves; so for Swearing, so for Conven-
' ticle Acts, so for 20 l. a Month; then take
' the number of all that remain in Prison, both
' new and old, and the number of them all
' along that are put in Prison, and that go out
' of Prison, and keep a Yearly number,
' who goes in, and who goes out, and bring
' them up yearly to the Yearly Meeting, &c.

Canon VII. 'That all Judgments of God
' upon Persecutors from the first breaking
' forth of Truth, be drawn up, and entered in
' a Book.

Observations thereupon.

It is plain from hence, and which I also re-
member, that by the Yearly Epistle, 1681.
we were to send up what Ministers first preach-
ed the Light within amongst us; and who
first received them; which I my self hindered,
as favouring too much of Popery in canonizing
new Saints; the other are plain, and need no
further Observation, save only their Design
in the Seventh Canon, to render all your Ju-
stices, Judges and Magistrates, Persecutors;
and

and that if any one happened of an accidental Death, it was to be recorded a Judgment from God upon them. See my Book, *Quakerism exposed to publick Censure*, &c. p. 21. And this their horrid Design is yet further manifested in my *Pilgrim's Progress*, &c. Ed. 2. p. 330. but more fully in my *Modest Defence*, &c. Part 3. p. 24, 25. whilst they forget humbly to think of their own Misfortunes; particularly *Thomas Leacock*, one of their Preachers, being drunk, fell into a Cistern of Water, and brake his Bladder, and soon died. Another of their Preachers, — *Rust of Characterice*, in the Isle of *Ely*, hang'd himself. *Stephen Willibee* of *Tydd St. Maries* in or near *Lincolnshire*, fell off his Horse, and brake his Neck. Another *She-Quaker*, being drunk with Brandy, was burnt alive; and many other Accidents have happened amongst the *Quakers*, as well as amongst others; yet none so bold as blind *Bayard*, none dare venture into the Judgment-Seat of God, but the presumptuous *Quakers*.

From the Yearly Meeting, 1683.

Canon VIII. — And wherein any County any Friends have had Advantage by entering Appeals against Informers (and Justices) that they keep a Record thereof. — Some Friends are going to the Yearly Meeting in *Holland*, and there is another Yearly Meeting settled in *Dantzick*.

From

From the Yearly Meeting, 1684.

Canon IX. We recommend and leave it
 ' to Friends to correspond with the Printers
 ' here for Books of **Truth**, and for the tak-
 ' ing Care for the spreading Books and Pa-
 ' pers for the Service of **Truth**.

From the Yearly Meeting, 1685.

Canon X. We remind you according to
 ' former and frequent Advice, that you keep
 ' exact and distinct Accounts of your Suffer-
 ' ings on Record; *first*, on Conventicle Acts;
 ' *secondly*, for 20 l. a Month; *thirdly*, on
 ' *qui Tam* Writs; *fourthly*, 12 d. a Sunday;
 ' *fifthly*, for Tythes.

From the Yearly Meeting, 1686.

Canon XI. Divers good Epistles were
 ' read from divers Meetings on this side, and
 ' beyond the Seas.

From the Yearly Meeting, 1687.

Canon XII. It was concluded by this
 ' Meeting, that a Paper of thankful Acknow-
 ' ledgment should be prepared, and presen-
 ' ted to the King; which accordingly was,
 and therefore read over deliberately to the
 Meeting, whereunto the Meeting unanimou-
 sly agreed, &c.

Observations thereupon.

First, You may see by the Eighth Canon,
 that if they get any Advantage against the Exe-
 cutors of the Law, what Work they make; by
 the

the Ninth, what Care they take to disperse their Books; by the Tenth, how they value their Sufferings; by the Eleventh, that they read their own Epistles, whilst in all their Yearly Epistles not a Word mentioned of the Bible; by the Twelfth, that the whole Meeting agree for an Address to K. James, whilst they never yet presented an Address to King William. See my *Pilg. Prog. &c.* Ed. 2. p. 179. This Meeting discovers the Heart of Quakerism.

The Yearly Meeting, 1688.

Canon XIII. 'That Friends be careful in collecting the Sufferings of Friends by Priests and Impropriators for Tythes; as also about the Repair of Steeple-Houses, and about not Swearing, and all other Sufferings on Truth's Account.

The Yearly Meeting, 1691.

Canon XIV. 'Friends of this Meeting advise against Marrying with Priests, and of Persons of the World, unequally yoking themselves with Unbelievers, and to keep to Plainness of Language and Apparel.

Canon XV. 'And this Meeting agrees unanimously, that a Contribution be made by Friends throughout all the Meetings of Friends in *England and Wales*, for the Service of Friends and Truth; and it is recommended by the Friends of this Meeting, to the Monthly and Quarterly Meetings aforesaid, to be with as much convenient

E

'Speed

‘ Speed as may be; and to return the Colle
 ‘ ction to the six Friends of the City, who
 ‘ are intrusted this Year with the Accompts
 ‘ namely, *Thomas Lacey, Thomas Cooper*
 ‘ *George Greene, Henry Wilson, Jos. Wright*
 ‘ and *Cornelius Mason*.

Canon XVI. ‘ This Meeting agrees for
 ‘ spreading of Friends Books for the Service
 ‘ of Truth, two Books of a sort to each Month
 ‘ ly Meeting, who may send for more as
 ‘ they have Occasion, there being 151 Month
 ‘ ly Meetings in *England and Wales*; and that
 ‘ the said Books be sent by the several Cor
 ‘ respondents in *London*, to the Corre
 ‘ spondents of each County, and to be dili
 ‘ gent for the spreading Friends Books for the
 ‘ Service of Truth.

Canon XVII. ‘ Friends appointed by dea
 ‘ *G. Fox*, and the *Yearly Meeting*, to confi
 ‘ der of a Method for the printing his Books
 ‘ Epistles and Manuscripts, are,

John Blaikling,
Thomas Docwra,
William Mead,
John Rouce,
John Vaughton,
Geo. Whitehead,

Stephen Crisp,
John Whitehead,
Thomas Robinson,
Thomas Lower,
Thomas Ellwood,
John Feild.

Observations thereupon.

Reader, You may perceive by the 13. Canon
 their great Care to preserve their Sufferings
 but

but more especially that of Tythes; not only against the Clergy, but the Impropriators also, as well as against repairing the Churches. Oh how fain would they have both the Ministry and Churches fall to the Ground! It may also be observed whence the poor Country *Quakers* Zeal is founded; not upon Conscience, nor their Light within, nor upon Scripture Evidence; for the Bible is not once named in all their Decrees; whence then, may some say? I answer, upon the Authority of their Leaders, and the Government of their Yearly Meeting; take but their Government away, and then they'll be like other People, and learn to obey lawful Authority, and live in Subjection to his Majesty's Laws.

By the 14. Canon you see how they are commanded not to marry with a Priest, nor yet to any Person but *Quakers*; for all other Persons they reckon Heathens; and that such as at any time forsake them, and conform themselves to the establish'd Religion, are Apostates; by all which we may perceive whence the Schism is continued, and whence the poor Country well-meaning (tho' miserably misled) *Quakers* arise; not from their Consciences, nor their Light within, nor from Scripture Conviction; for that their Leaders have told them is Dust, Death, Serpent's Meat, Beastly Ware, a rotten Foundation, and in no sence the Word of God; no, but from the Authority of these Laws or Canons

E 2 enacted

enacted by the Authority of these blind Leaders of the blind, assembled in Parliament or Convocation; not call'd by the King's Writs; not warranted by the King's Letters Patents; not chosen by the most Voices, (for say their Prophets, Such Parliaments as are chosen by most Voices cannot act for God, nor the Good of the People) nor yet warranted by any Law of the Land, but purely and solely by G. Fox, (and his Cabinet Council) when living, and now during their *Interregnum*, whilst another Pope be chosen, by their Conclave of Cardinals; *i. e.* their Second-Day Meeting.

And by the 15. Canon we see how easie it is for them to raise a Tax, and poll the People; *first*, to maintain such as suffer for the Breach of any known Laws, and also their Lords and Masters, who ride them with Whip and Spur; I mean their Teachers.

And by the 16. Canon 'tis plain what Care and Pains they take to spread their infectious Books all the World over, two to each Monthly Meeting, whereof there is in *England* and *Wales* 151; beside *Ireland*, *Scotland*, *Holland*, *New-England*, and the Plantations beyond the Sea; beside their constant Fund to help to defray the Residue of each Impression; and what each Monthly Meeting sends for, beside their fixt Number, imposed upon them by the Authority aforesaid.

And from the 17. Canon you see what Persons G. Fox reposed his Trust in to print his Books,

Books, Papers, and Manuscripts: I know some of them well, and I suppose the rest are like them, or else they left the Work to them; for there is not one Book of Fox's that I can find that is printed as it was writ, nor do I think there is four Lines of G. Fox's Manuscript, call'd his *Journal*, printed as wrote by him; (as may be seen by his last Will and Testament, which is of his own Hand-writing in the Prerogative Court) and which I purpose to print in this Book: Though I do not find my Name amongst the rest of his trusty Friends, yet I shall do him that Justice voluntarily, which none of all have done at his Request, and thereby have betray'd their Trust to their great Benefactor; notwithstanding one of them, namely, *Tho. Doctwa* took a Guinea for his Pains; no, I shall do it voluntarily, and exactly as it is writ and spelt; and if any Man can find four Lines in his whole last Will and Testament together, that is good Sence, and true English, I will give him a Guinea Reward: Besides, had G. Fox taken my Counsel, I should never have consented to G. *Whitehead*, a publick Blasphemer, who in his Book, *Ishmael*, &c. damn'd the ever-blessed Trinity and Mr. *Townsend* to the Lake and the Pit; who also said, *That his Sayings are of greater Authority than the Scripture*; and that can forge Certificates in other Mens Names, without their Consent or Knowledge; who can dis-
semble

semble and lie in the Face of the Sun; and against his own Knowledge; all which I offer to prove against him before any judicious Persons, not *Quakers*; and more than that too, namely, that some honest *Quakers* have thought him to be a Jesuit; nor would I have advised Fox to *John Blaikling*, for that he was an Idolater; nor would I have chosen *John Vaughton*, for that he was many Years a Papist, and some think he is little better still; nor would I have chosen *Thomas Ellwood*, for that his Pride so banished his Charity, that he let his poor aged Father beg from door to door. These are Persons that I have known, and have already deciphered; no, nor yet *Stephen Crisp*, whom many of us, when *Quakers*, took to be little better than an Atheist; the rest I pass by at present.

The Yearly Meeting, 1692.

Canon XVIII. 'That Friends be careful
' to keep up their Ancient Testimony against
' the Oppression of Tythes; for the more faithful and unanimous Friends are therein, we
' are really perswaded the Lord will the sooner make way for our Ease and Deliverance
' from that Burden, and be careful to record
' all the Sufferings in that and all other Cases.

Canon XIX. 'And that you be careful in
' dispersing Friends Books for the Service of
' [Truth, *i. e.* Two to all Monthly Meetings in
England

against the growth of Quakerism. 31

England and Wales, in number, as you have heard, 151 Meetings.]

Canon XX. ' As Advice was given the last Yearly Meeting when Friends came up from the several Counties, that they bring up an Account of the sum Total of each Collection.

An Epistle, Aug. 26. 1692.

' Their general Loss in Ireland hath been computed to amount to 50000 l. and their Number not more than Friends in York-shire.

Canon XXI. ' Now, dear Brethren, the Intent of reminding you of these things is to stir up Friends in your respective Meetings to a speedy and liberal Contribution. — This Meeting hath already been constrained to borrow One Thousand Pound to remit thither for their present Relief, upon the Credit of this said Collection, we hope you will take all speedy Care to hasten the said Collection.

Signed by

George Whitehead, William Bingley,
Sam. Waldingfeild, and John Feild.
John Vaughton,

Another Epistle, Sept. 1692.

Canon XXII. ' This Meeting desiring that Friends in the Counties, and particular Meetings, be acquainted of the renewed Accompts we received from Ireland, have ordered

‘dered the same to be printed, signed by
 ‘*John Kilborn, John Fiddiman, and 22 more*

Observations thereupon.

From the 18. Canon you may observe their Ancient Testimony against Tythes, and that their great Hopes of the overturning them is their united Confederacy; in which, from the beginning they are strongly combined; and from the 19. Canon what care they take to disperse their Books; this surely should be a strong Motive to all good Christians to be zealous in spreading Books to detect their mischievous Design, which can be nothing else but extirpating the Christian Religion; from the 20. Canon how they ring the Bell for a Collection; from the 21. Canon you may perceive that about Three Months after it was back'd with another Petition for hastening the said Contribution; from the 22. Canon we see how that in less than a Month after that they whip and spur on the said Collection. Thus do their Papers, like Briefs, fly for Money, Money for their Ministry; for alas! that's the great Design, as will appear, if ever the Government should call for and inspect their Books of Accompt. *Lastly*, From the 21. Canon it may be further observed, that they can borrow 1000 l. upon the Credit of their Collection. As also, that they can give 1000 l. at a time to such as suffer for

for not paying their Tythes, and other their Disobediences to lawful Authority. Here indeed is *Judas* and the *Jews* by a Metaphor joined together, in a deeplaid Confederacy to supplant the Christian Religion.

From the Yearly Meeting, 1693.

It was enacted by the Authority aforesaid, That these following Particulars (amongst many others) should be observ'd, perform'd and kept, as more largely appears by the recited Epistle, and more at large handled in my Books, *The Quakers set in their true Light*, &c. p. 30, to 34. and my *Pilg. Prog.* &c. Ed. 2. p. 87, 144. But briefly thus, viz.

Canon XXIII. 'And therefore that due and godly Care be taken against the grand Oppression and Antichristian Yoke of Tythes, that our Testimony born, and greatly suffered for, be faithfully maintained against them in all Respects.

Canon XXIV. 'The same against the Repair of Steeple-Houses.

Canon XXV. 'The same against the Burden and Imposition of Oaths.

Canon XXVI. 'The same against carrying Guns in their Ships.

Canon XXVII. Several Epistles from Foreign Parts; as *Barbadoes*, *Maryland*, *Pennsylvania*, *Virginia*, *Scotland* and *Holland*, were read: *James Dickinson* and *Thomas Wilson* gave an Account of their Travels; an Account was given of *Danzick* Friends;

' a Letter also from *Jamaica*, That there are
 ' a People raised up in *Germany* from among
 ' the *Lutherans*, call'd *Pietis*, by some call'd
 ' led *Quakers*, persecuted by the Duke of *Saxony*
 ' and the Priests ; several of our Friends
 ' Books have been spread amongst them.

Canon XXVIII. ' Friends appointed to
 ' view the Accounts, Report, that they find
 ' they are truly stated, and right kept ; and
 ' Friends are again advised to bring up with
 ' them the total Sum of each County's Collection.
 ' The Friends intrusted this Year with
 ' the Accounts (or Stock) are,

<i>William Crouch,</i>	<i>William Chandler,</i>
<i>John Staploe,</i>	<i>William Beech,</i>
<i>William Macket,</i>	<i>Nathaniel Marks.</i>

Anno 1693. there was another Epistle,
 particularly about spreading their Books,
 printed at large in my *Pilg. Prog. &c.* Ed. 2.
 p. 143, 144. which I here omit ; and the four
 last Canons shew that these Laws, Canons
 and Injunctions, are against the King's Preroga-
 tive, the Rights of Parliaments, the Laws of
 the Land, the Liberty of the Subject ; and do
 tend virtually, tho' not verbally, to absolve his
 Majesty's Subjects from their Obedience ; and
 not only so, but as the *Quakers* increase, the
 Strength of the Kingdom decreases, especial-
 ly when we may have need to carry Guns in
 our Ships to defend our Nation. And Canon
 27. do shew that their Universal Correspondency

deficiency and Intelligence is of too large an Extent for Subjects, as well as that their Fund or Bank supports them, not only to oppose all the World, but in time may be of a dangerous Consequence. As to their Yearly Epistle 1696. it still encourages them to hold up and maintain their Ancient Testimony in all the Parts of it; and what that Ancient Testimony is, I have in this and other Places briefly observed.

Their Yearly Epistle, 1698.

Canon XX X. ' And first we give you to understand, there still remains Prisoners, and mostly for Tythes, 34; which being at present the most pressing Suffering, we remind you of our Ancient Testimony, that it be faithfully maintained, and kept up in all the parts of it, that it be not shunn'd and avoided by any indirect Courses with Landlords or otherways; and be careful to keep a Record of the Value of what is taken from you in the Field, or otherways; whether it exceed the Demands or not, and the time when any Suit is commenced.

In the same Epistle there is a Relation of their Suffering in *Scotland* by the Deficiency of their Crops; upon which (their being by Computation not above 200 Families, poor and rich in that Kingdom) there was a Collection recommended through their whole Territories; yet I perceive by Mr. *Bridgman's* Letters to Mr. *Keith*, as printed in *An Account*

of the *Quakers Politicks, &c.* p. 37. that their was near 40 l. sent up from *Huntingdon* Monthly Meeting; and there being by their own Account 151 Monthly Meetings; and this one of the least, both for Number and Substance, there was not less collected than 7000 l. which they can both double and treble when they please.

Their Pearly Epistle, 1666.

Canon XXXI. ' A Testimony from the Brethren who were met together at *London* in the 3d. Month, 1666. to be communicated to the faithful Friends and Elders in the Counties, by them to be read in their several Meetings, and kept as a Testimony among them.

Canon XXXII. ' We your Friends and Brethren, whom God hath called to Labour and Watch for the Eternal Good of your Souls, considering the present State of the Church of God in her Return out of the Wilderness, who hath not only open, but covert Enemies to conflict against, who are not afraid to speak Evil of Dignities, and despise Governments, without which our Society cannot be kept.

Canon XXXIII. ' We having a true discerning of the working of that Spirit, which under a Profession of Truth leads into a Division from, or Exaltation above the Body of Friends, who never revolted from their Principles and constant Practice of good

‘ good and ancient Friends, who are found
‘ in the Faith once delivered to Us; we do
‘ unanimously declare and testifie, that neither
‘ that Spirit, nor those that are joined to it,
‘ ought to have any **Dominion, Office** or
‘ **Rule** in the Church of Christ.

Canon XXXIV. ‘ And we do declare and
‘ testifie, That that Spirit, and those who are
‘ joined to it, who stand not in Unity with
‘ the **Ministry** and **Body** of Friends, have
‘ no true Spiritual Right, nor Gospel Autho-
‘ rity, to be Judges in the Church: For of
‘ Right the Elders and Members of the Church
‘ ought to judge Matters and Things, and
‘ their Judgment given to stand good and va-
‘ lued. And we further testifie, That it is
‘ abominable Pride in any **Particular**, that
‘ he will not admit of [the Churches] Judg-
‘ ment to take Place against him; for he
‘ that is not **Justified** by the **Witness** of
‘ God in **Friends**, is **condemned** by it in
‘ himself.

Canon XXXV. ‘ If any Difference arise
‘ in the Church, or amongst the Members
‘ thereof, We do declare and testifie, That
‘ the Church, with the Spirit of Christ, have
‘ Power, (without the Assent of such who
‘ differ from them in Doctrine and Practice)
‘ to hear and determine the same. If any
‘ pretend to be of us, and in case of Contro-
‘ versie will not admit to be tried by the
‘ Church of Christ, nor submit to the Judg-
‘ ment

' ment given by the Spirit of Truth in the El
 ' ders and Members of the same, but kick a
 ' gainst their Judgment, as only the Judgment
 ' of Man, it being manifested according to
 ' Truth, and consistent with the Doctrine of
 ' such good ancient Friends as have been
 ' and are found in the Faith, agreeable to the
 ' Witness of God in his People; then the
 ' **Testifie** in the **Name** of the **Lord**, (if that
 ' Judgment so given be risen against, and de-
 ' nied by the Party condemned) then he or
 ' she ought to be rejected, as having erred
 ' from the Truth; and persisting therein pre-
 ' sumptuously, are joined in one with **Hea-**
 ' **thens** and **Infidels**.

' **Canon XXXVII.** ' And if any out of the
 ' **Unity** with the **Body** of Friends, Print or
 ' **Publish** any thing which is not of Service
 ' for the Truth, but tends to the reproaching
 ' **faithful** Friends, then we do warn and charge
 ' all Friends to beware and take heed of ha-
 ' ving any Hand in Printing, Publishing or
 ' **Spreading** such Books or Writings, &c.

Signed by

<i>Richard Farnsworth,</i>	<i>Stephen Crisp,</i>
<i>Alexander Parker,</i>	<i>Thomas Greene,</i>
<i>George Whitehead,</i>	<i>John Moone,</i>
<i>Josiah Coale,</i>	<i>Thomas Briggs,</i>
<i>John Whitehead,</i>	<i>James Parke,</i>
<i>Thomas Loe,</i>	<i>And others.</i>

Observations thereupon.

These Six last Canons being faithfully extracted out of this Yearly Epistle, does afford such a Discovery of their Usurpation and Dominion over their People, not only in Spirituals, but Temporals; that should I enlarge thereon, it would swell this Tract beyond my Intention; for notwithstanding all their Pretence to the Sufficiency of the Light within each Particular, their Primitive Presence, yet now the Light in the Body is sole Judge. See the *Pilg. Prog.* 8c. Ed. 2. p. 29, 30, 31. Again, in another Book, intituled, *The several Kinds of Inspirations and Revelations*, 8c. p. 182, to 191. where the said Epistles is at large recited, their Arbitrary Government discovered, their Pope and his infallible Judgment manifested to the weakest Capacity.

From their Yearly Epistle, 1675.

Canon XXXVII. 'It is our Judgment and Testimony in the Word of God's Wisdom, that the Rise and Practice, Setting up and Establishing of Men and Women's [distinct] Meetings in the Church of Christ in this our Day, is according to the Counsel of God, and the Leading of his Eternal Spirit.

Canon XXXVII. 'It is our Sense and Judgment in the Fear of God, and in the Authority of his Power and Spirit, that no
' such

' such contemptible Names and Expressions,
 ' as calling Mens and Womens [distinct]
 ' Meetings, Courts, Sessions, or Synods; or
 ' that faithful Friends Papers, which we re-
 ' stifie have been given forth by the Spirit
 ' and Power of God, are Mens Edicts or
 ' Canons; or that Elders in the Service of the
 ' Church, are Popes or Bishops, or such scorn-
 ' ful Sayings, be permitted, &c.

Concerning their recording the Church's
 Testimony, and the Party's Condemnation, I
 shall be more large, for that is a thunder-
 ing Canon in their Yearly Edict last mention-
 ed, 1675.

Canon XXXVIII. ' That the Church's
 ' Testimony against disorderly and scandalous
 ' Walkers, also the Repentance and Con-
 ' demnation of the Parties restored,
 * *This is* ' be recorded in a **distinct** Book * in
 a *Dark* ' the respective Monthly and
 Book. ' Quarterly Meeting, for the clear-
 ' ing Truth's Friends, and our ho-
 ' ly Profession.

Canon XXXIX. ' It is our Advice and
 ' Judgment, That all Friends keep up their
 ' Publick Testimonies in their respective
 ' Meetings, and not **Decline, Forsake** or
 ' **Remove** their publick Meetings, because
 ' of Sufferings, as **Worldly, Fearful,** and
 ' **Politick** Professors have done, because of
 ' Informers, and the like Persecutors.

This

This Yearly Epistle was signed by
 William Penn, Alexander Parker,
 Geo. Whitehead, Thomas Salthouse,
 Stephen Crisp, John Burnyeat, &c.

For Brevity's sake I omit Observations upon this last Epistle, for it is self-evident with what Authority they stamp their Books and Epistles; nor will they suffer contemptuous Expressions to be cast on them, tho' they are Ink and Paper, &c. Likewise none are suffered to call their Teachers by the scornful Names of Bishops, &c. this is below them, whilst they pour out their diabolical Fury upon our Kings, Parliaments, Clergy and People, as Spiritual Egyptians, the Beasts that carry the Whore, Witches, Devils, &c. and such as forsake them, Apostates, Wolves, Dogs, Children of the Devil, yea, Devils incarnate. But above all, the 38th Canon shews their Policy, of which hereafter I shall have Occasion to treat in the Case of G. Smith, and shall proceed to the 40th Canon, which shall consist of their manner of sending up, and their empowering their Members to sit in Parliament, from Two or Three of their Yearly Epistles.

Yearly Epistles for the Years 1687,
 1688, 1691, 1693.

Canon XL. 'Our Friends, who were intrusted to attend the Service of this [House] Yearly Meeting out of their respective Counties and Cities, [mark here is Knights and Burgeses] have given us very plain and lively Accounts of the Progress of Truth;

' so it is desired that in your several and
 ' spective Counties you send up One or Two
 ' faithful Friends to our next Yearly Meeting
 ' ing to attend the Service thereof [i. e. the
 ' Service of the *House of Commons*, or *Quarterly*
 ' *Convocation*] 1688. It is agreed by Friends
 ' with one Consent, that this Yearly Meeting
 ' be continued : [mark their Boldness, in
 matter what the Government say to the contrary]
 ' And that in order thereunto, Two sound
 ' faithful Friends in every County may be de-
 ' sired to come up, &c. 1691. It is unanim-
 ' mously agreed by Friends at this Meeting
 ' That Friends of each County, at the Quar-
 ' terly Meeting preceding this time (i.e. *Whit-*
 ' *sun-Week*) of the Year, do agree upon Two
 ' faithful Friends of their County to attend the
 ' Service of this Meeting the next Year,—
 ' and then adjourned to 1693. That the Monthly
 ' ly and Quarterly Meetings respectively take
 ' notice of all Friends Books, that are or may
 ' be sent to them, to disperse for the Service
 ' of Truth——suffer no Divisions or Schisms,
 ' for that will greatly tend to weaken your
 ' Meetings, and to loose their Power, and to
 ' cause you and them to be slighted.

Thus do they exert their Power by the Au-
 thority aforesaid ; and now I shall proceed to
 shew some few of the Injunctions of their
 Monthly and Quarterly Meetings, which de-
 rive their Power and Authority from the
 usurped Dominion of their Yearly Parliament
 or Convocation, as from their Coherence and
 Harmony will evidently appear, viz.

against the growth of Quakerism. 43

At a Quarterly Meeting at Devonshire-House,
the 10th of the 8th Mon. 1687.

Injunction 1. 'Friends judge it not agreeable to
Truth's Testimony, to agree with Landlords to be
exempted from Tythes, Steeple-House Rates, &c.
This is to be recommended to the Monthly Meet-
ings, and read the next Quarterly Meeting follow-
ing, with what followeth, viz.

'This Meeting being given to understand, That
several professing Truth, having by one Device or
other evaded their Testimony (for Tythes) as in
agreeing with Landlords to avoid Payment of Tythes,
and other Charges, whereabouts Friends have been
generally concerned, thereby in effect laying it (*i. e.*
their Testimony against Tythes) down, and bring-
ing a Dishonour upon it; therefore are all that pro-
fess the same Truth with us, desired wholly to de-
cline that Practice, &c.

At a Six-Week Meeting, the 27th of the 1st Mon. 1688.

Agreed that this be read in each Monthly Meeting.

From a Six-week Meeting at Devonshire-House, the 30th
of the 10th Month, 1690. to the Monthly Meeting at
Devonshire-House, the 7th of the 11th Month, 1690.

Injunction 2. 'Dear Friends, we understanding that
Books and Pamphlets that are not approved by Friends,
are sometimes sold at our Meeting-houses; this
Meeting directs, that no Books or Papers be sold in
Friends Meetings, that Friends have not approved
of; and particularly Joan Whitrow's Pamphlets to be
stopt from being sold among Friends Books.

From the Friends and Brethren of the Quarterly Meeting at
Devonshire-House, the 5th of the 8th Mon. 1691.

Injunction 3. 'A Paper from the Six-week Meetings,
the 28th of the 5th Mon. 1691. was read, desiring
some Friends may be appointed by this Meeting to
keep a general Register of what poor Friends Chil-
dren have been, and shall be brought up, or put Ap-
prentices, at the Charge of Friends, by the respective
Monthly Meetings.

'It's agreed to, and left to the Meeting of Twelve,
to keep the said Book, and Benjamin Bealing is hereby
ordered to send a Note thereof to all the Monthly
Meetings in the City, County and Southwark, with

' an Account of the Childrens Names, &c. Compare this with Canon XXI.

From the Quarterly Meeting at the Bull-and-Mouth, the 1st of the 5th Mon. 1689.

Injunction 4. ' This Meeting desires that a few Lines may be sent to each Monthly Meeting in City and County, to enquire whether they have these several Books of Record in each Meeting, and fitting Persons to keep the same, viz.

1. One to Record all Births.
2. One to Record all Marriages.
3. One to Record all Burials.
4. One to Record all Sufferings.
5. One to Record Papers of Condemnation. See the

34th Canon.

6. One to Record all Papers from the Yearly, Quarterly, and Six-week Meetings.

7. One to Record all Gifts or Legacies given to the Meetings, &c.

8. One to keep an Account in of what Money is Collected, &c.

From the Six-week Meeting at Devonshire-House, the 15th of the 5th Mon. 1690.

Injunction 5. ' Dear Friends, Whereas we are informed that many amongst us frequent our publick Meetings, and appear to outward View to be of Us, yet when a Temptation have been before them, have gone to the Priests to be joined in Marriage, and so have brought a Dishonour upon our Holy Profession; yet they, or some on their Behalf, applies to us to bury their Dead among us. Now, Friends, we advise you to be cautious how you admit any such that have so done, and have not condemned the same.

' And if any have transgressed the Apostle's Doctrine so far as to become *Uniqually* yoked, viz. A Believer with an Unbeliever, We cannot have Unity with such, until he or she comes to unfeigned Repentance for the same; and if any Monthly Meetings know of any to be Guilty, as above, they are advised to deal with them by faithful Admonition; which if they comply not, but reject, then by a writing to declare they

they are none of us, till they repent, and deny such Practices.

Signed on Behalf of the said Meeting by Ben. Bealing,
for John Feild.

Observations thereupon.

Reader, I shall now briefly hint at the executive part of the Quakers Government, within, and diametrically opposite to our English Government; for as our Courts of Justice, whether the Assizes, Quarter-Sessions, Monthly Meetings of the Justices, or any other Courts of Record, they all derive their Power and Authority from the Statute Laws of the Realm, made by the Consent of King, Lords, and Commons, assembled in Parliament; even so do these Usurpers derive their Authority from the Arbitrary and Unwarrantable Edicts, Laws or Canons, made and ordained at their Yearly Synods, Convocations or Parliaments; who annually assemble in London, their Metropolis from all the Counties and Shires in England and Wales, as well as Agents beyond the Seas, as Correspondents, giving an Universal Intelligence of the State of Quakerism. And now as the old Cockcrow, (as the Proverb is) the young ones learn, as I shall shew more particularly by a brief Hint of the Quakers Proceedings in their Monthly and Quarterly Meetings; having still by me divers other Papers, not yet mentioned, and might more enlarge upon these, but I study Brevity; and,

1. From *Injunction* the First, you may see what intolerable Bondage their poor Hearers are in; and how miserably they are enslaved by their cruel Taskmasters; that they may not make a Bargain with their Landlords, tho' in all Points according to, and agreeable with the Laws of the Land; and how ever advantageous to both Landlord and Tenant; but notwithstanding all this, they must be called in Question by these new Spiritual Lords, and arraigned at their Bar of Justice; this is such Egyptian Bondage, that if these poor deluded Men were not ear-bored, to be their Bondmen, I think they would see it high time, (as I must acknowledge many of them have) to throw off this Yoke, and come forth and unmask their Leaders.

2. As

2. As to *Injunction* the Second, that Order was occasioned by *Joan Whitrow's* Book, entituled, *The Whitrow's Humble Address to King William III.* which she honestly, as her Duty, wrote in Favour of his Majesty's happy Accession to the Crown of England, &c. and which was cause of Joy, not only to her, but to all good Christians, and sound Protestants: But this did so inrage the Quakers, (the being formerly one her self, tho' now she had left them) that they made this Order to stifle the Sale of her Books: For otherwise they do, and have allowed Books, wrote by Socinians, Deists, and others of their Assistants, to be sold and read in their Meetings, as appears by Mr. *Bridgman's* Letter to Mr. *Keith*, June 4. 1700. as printed in *An Account of the Quakers Politicks*, &c. p. 35. But the Quakers, as they wrote divers Books in Favour of the Reign of King *James II.* yea, Address after Address to him, and Prayer after Prayer to their Light within for his long Life, and prosperous Reign; so they never wrote one Book in Favour of the present Government, nor one Address to his Majesty from their Yearly Meeting; see *Canon 12.* nor from thence no Prayer for his long Life, and prosperous Reign; no, they stopt this Book, as not having Unity with it; they then had great Hopes of a Re—— But for more of this, I refer to my *Pilg. Prog.* &c. Ed. 2. p. 182. yea, from p. 149, to p. 220. where I have at large shewn the Reasons why this Book was stopt; why they never addressed his present Majesty from their Yearly Meeting; why they refused to sign the Association; why *W. Penn* absconded many Years; why *W. Mead* and some other of the Quakers would have put him by from preaching amongst them, had it not been for the stronger Party, who were of the same Kidney, &c. Wherefore I refer this to that Book above-quoted, i. e. *The Pilg. Prog.* this being only as a Handmaid to bring forth fresh Matter of Fact, to corroborate and strengthen the Arguments there laid down, and which they never did, nor can deny.

3. From *Injunction* the Third, I have shewed how they number their very Children; which being compared to *Canon* the 21st we may perceive their Design therein,

therein, which is, to know both their Number and Strength; for they have taken an estimate of their Number, both in Ireland and Yorkshire, and doubtless in other places, as well as the Number of their Monthly Meetings, which they say in England and Wales, are 151. See Canon 16. Likewise how many die in Prison, and what Judgment of God comes upon their Persecutors, as they maliciously call the King's Ministers of Justice. See Canon 3, 4, 5, 6, 7.

4. And from *Injunction* the Fourth we may see what indefatigable Care and Industry they take in their formal Government, wherein there must be Eight or Ten Books of Record.

5. As to the Fifth *Injunction*, they therein shew their great Uncharity, to reckon all besides themselves Unbelievers, as well as their assumed Dominion over their Hearers, who either join in Marriage with Persons of different Perswasion, or are married with a Priest; for unless they'll condemn that Practice as evil and sinful, they will deny them Burial amongst them. This is such a piece of Uncharity and Popish Imposition, that no Protestant Society ever exercised; and when I consider this their Uncharity, in Conjunction with other of their Notions, I have marvelled to see them scrape and cringe, bow and congee to Men in Authority, for this, that, and the other Favour; for are not our Parliament-men married to other Persons than Quakers? Were they not married by a Priest? Is it not an Evil in them? And if so, did they stand in need of a Burial-Place, they must not be buried among them: But this I must say, that when I have seen *George Whitehead*, and Three or Four of his Fraternity, come into the Commons Lobby with their Demure and Puritanical Dress, I have thought them the Pattern of *Ignatius Loyola*, and some of his Disciples; especially when I considered their deep Subtilty, with other of their Quaker Ingredients. And thus much for the Quakers Politicks.

March 15. 1701.

Francis Bugg.

Thus

THUS I have set the Quaker-Parliament
In publick View, and to a good Intent:
Their Laws also, in Number Forty-four;
A dismal sight, had they but legal Power.

Laws they annul, Statutes they do make void;
Edicts they erect, and thereby have destroy'd
Their People's Right, their Property also;
And what is worse, Christ's Laws they overthrow.

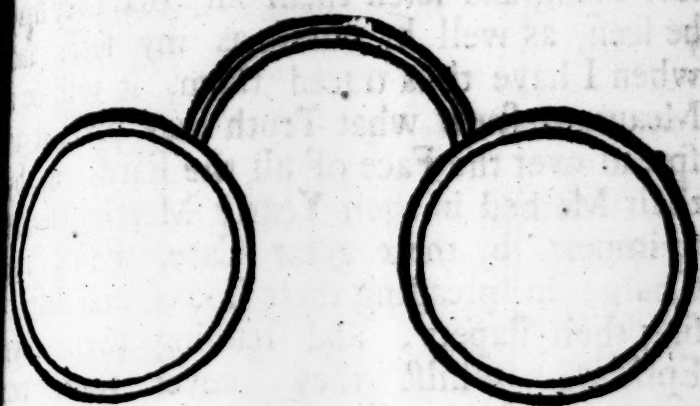
Pretences great they to Religion make,
To Sanctity, and every thing that's great:
This is their Mask; thus do they hide themselves
From common sight, whilst they are very Wolves.

Let's but observe the Fruit this Tree does bear;
They are not Figs, but Thorns that rend and tear:
They are not Grapes that on this Tree do grow,
But Thistles sharp; this many do well know.

And therefore I, with many more, are bent
To shew them forth, that so the Government
May understand the Quakers Politicks,
And thereby know them, and their many Tricks.

Whose Wisdom great, when they do understand
What these Men hold, they'll guard us from their Hand:
They'll be our Shield and Buckler too I know,
Both from Papist, and cruel Quakers too.

Which that they may, I pray God them inspire
With holy Zeal, and guide them I desire:
Their Counsels bless, their Persons, and defend
In this their Day, for evermore, Amen.



SPECTACLES

For the Deluded

QUAKERS

To help them to see their Deluding

TEACHERS.

I Am now come to shew the Tree by the
 Fruit; namely, the *Quakers* by their
 Doctrine, and their Doctrine by their Books
 which contain their Doctrine; and their Do-
 ctrinal Books by their Books written in Vin-
 H dication

dication of their Doctrine; and their Books of Vindication by the Men that wrote them. Thus, as in a Circle, I am purposed to follow them, and fetch them out, that they may be seen, as well by others as my self; and when I have thus traced them, it will be a Means to shew what Truth they pretend to spread over the Face of all the Earth, as by their Method in their Yearly Meeting seems to import; by their great Care, Pains and Charge in spreading their Books, and dispersing their Papers, and reading their own Epistles; whilst they never read, nor yet expound one Chapter in their Meetings, as I could produce an Hundred Witnesses, in Opposition to *Anne Docwra*, in her Pamphlet, *An Apost. Conf. expos'd*, &c. p. 31. and for once I shall follow the Method prescribed by *Tho. Ellwood*, whose **Witness** (in this case) is true, as *St. Paul* in another case said of the Cretian Poet, *Titus* 1. 12, 13. See his *Epistle to Friends*, &c. p. 72. *The way to recover the Deceived, is to discover, lay open, and witness against the Deceivers*, &c. Which Proposition consists of Three Parts; namely,

First, To discover who are Deceivers.

Secondly, To lay them open.

Thirdly, To witness against them.

As to the *First*, namely, to discover who are the Deceivers, I hope I have done it sufficiently in my former Books, shewing they are the Quaker-Teachers; if not, I refer to the

the Works of the Learned Geo. Keith, the Reverend Author of the Book, Intituled, *The Snake in the Grass*, &c. *The Norfolk Clergy*, and the Author of the *Parallel*, and others on the same foot.

As to the *Second*, namely, *The laying open these Deceivers*, I refer to my *Pilgrim's Progress*, &c. where I think (especially with what this Book affords) I have laid them open effectually; *first*, in their Doctrine; *secondly*, in their Discipline; *thirdly*, in their Government; and *fourthly*, in their Morals. And now, as to my third and last thing proposed, namely, *Witnessing against them*, that is my present Task, which I hope to do so effectually, as that he that runs may read, and he that reads may see, and he that sees may perceive the Tree by the Fruit it bears, and the Design on foot by the Methods used to carry it on, and the Design so damnable, that it ought to be abhorred by all sound Protestants, or every Christian Society, who have any Love to God, and his Son Christ Jesus, who died for our Sins, and rose again for our Justification, and now sits at God's Right Hand in Heaven above, making Intercession for us as our alone Advocate: To whom with the Father, and the Ever-blessed Spirit, Three Persons, and One God, be Honour, Glory, and Dominion, now, and for evermore, *Amen*.

I shall first begin with their Doctrine, which I have taken a brief Account out of Mr. *Keith's* Fourth Narrative, attested by Five Divines of the Church of England, myself also being at the Conference all the Three Days, and at the Examination of the Quotations, viz.

‘ They teach, that the Holy Scriptures are not the Word of God, nor the Rule of Faith but Death, Dust, and Serpents Meat; and that the cursed Serpent is in the Letter.

‘ They teach, that what is spoken from the Spirit of Truth in any [Quaker] is of as great Authority as the Scriptures and Chapters are, and Greater.

They deny the Blessed Trinity, [and that in a most Blasphemous manner; saying to Mr. *Townsend* of *Norwich* (who pleaded like a Christian with the unbelieving Jews) that in the Essence of the Godhead there is Three Persons, Father, Son, and Holy Ghost. To this G. *Whitehead*, &c. in their Book, Intituled, *Ishmael and his Mother cast out*, &c. printed in Quarto 1655. and by me reprinted in my Book, *A modest Defence*, &c. in Octavo, Anno 1700. thus answers, p. 22. of the Reprint, and p. 10. in the Original] viz. *And here thy Antiquity, and thy Reasons, and the Three Persons thou dreamest of, which thou would divide out of one, like a Conjuror, are all denied, and thou shut up with them in perpetual Darkness for the Lake and the Pit,*

Pit, for thou hast no Scripture *As Three Persons
that mentions such things *. in the Godhead.

Again, ' They utterly deny the Person that
suffered at *Jerusalem* to be properly the Son
of God.

' They deny Justification by the Blood of
Christ outwardly shed.

' They deny the Resurrection of the Body
that dieth, and Christ's outward coming to
judge the World.

' They deny Baptism with Water, and the
Lord's Supper with Bread and Wine.

' They teach that the Soul is a part of God.

' They teach the Doctrine of Infallibility,
and a State of sinless Perfection in this
Life.

These, and many other Points of the *Quakers* Doctrine, are contained in that Narrative,
as taken out of the *Quakers* Books, and
compared and examined by the Five Mini-
sters, who at the Request of Mr. *Keith*, and
by the Allowance of the Right Reverend the
Lord Bishop of *London*, as more at large on
the white Side before the Title Page in the
Narrative, is attested by

Z. Isham, D. D. Rector of St. *Bottolphs*
Bishopsgate.

W. Bedford, D. D. Rector of St. *George*
Botolph-Lane.

R. Altham, B. D. Rector of St. *Andrew*
Undershaft.

Will.

W. Whitfeild, Rector of St. Martins-Ludgate.

J. Adams, Rector of St. Albans Woodstreet

The next I shall observe, is a Book, Intituled, *A just Censure of Fran. Bugg's Address to the Parliament against the Quakers*, published by and in Behalf of the said People printed 1699. but no Name to it, wherein p. 7. they thus say, *It is very probable, that had he been conscientiously doubtful about any Point of Faith, he would often have earnestly endeavoured our better Information, or his own, by conscientious Conferences with us to that purpose, which we can boldly say he never did.*

Now, in answer to this falsity, and boldly in the Face of the Government, I shall shew that I have very often, and very earnestly desired Conferences, as my several Letters recited in my Book, *De Christ. Lib. &c.* And that Intituled, *The painted Harlot both stript and whipt, &c.* does abundantly shew.

But to come to Particulars, see my Letter I wrote to their Second-Day Meeting, dated November 12. 1681. and another signed by Twelve of our Friends at *Milden-Hall*, dated the 20th of January, 1681. as in *De Christ. Lib. &c.* Part 2. p. 172, top. 183. the last signed by

Jos. Ellington,
John Thrift,
Jos. Mason,
Will. Bellsham,
Will. Handslip,
Jos. Tetsall,

Elizabeth Bugg,
Rachel Ellington,
Margaret Bellsham,
Elizabeth Thrift,
Jane Mason,
Catharine Handslip.

As also two large Letters to that Purpose I wrote to William Penn and Geo. Whitehead, as printed in W. Roger's Book, *i. e.* The Seventh part of the Christian Quaker distinguished from the Apostate and Innovater, &c. p. 65, to 75. witness my Letter to the Yearly Meeting, dated May the 7th, 1675. about their forcing their Apprentices to stand bare-headed before them in their Houses and Shops, whilst they themselves would not give any Respect to their Superiors, as at large in my Book, *Innocency against Envy*, &c. p. 8. which kindled such a Fire amongst them, as set them all in a Flame. Witness my next Paper I sent to Will. Penn for the Yearly Meeting, 1677. Another Manuscript, called, *Speeches and Passages to the Yearly Meeting*, 1688. containing Seven Sheets of Paper. Another to the Quarterly Meeting, call'd, *A Prescript and Postscript*; and divers other Papers, Letters, Remonstrances and Queries, too many here to relate, earnestly desiring Friendly Conferences, as my first Books relate; and when nothing could prevail, I at last printed, tho' I was very loth to do it, and used all Christian Means for a Reformation,

mation, and setting things that were Wrong amongst us to Rights, and in all my Books &c. printed, which is in number 35, I have always endeavoured to convince them of their Errors, and in many of them have desired friendly Conferences. Behold what Books they spread! But that I may confute the Boldness of these *Quakers*, in the recited Quotation, I had a Conference with *G. Whitehead* the 24th of *August*, 1691. and the Narrative of what passed is printed in my Book *New Rome Unmasked, and her Foundation Shaken*, &c. p. 33, to p. 49. And as witness to this Narrative, these Names I printed which to this Day they never replied to, viz. Six *Quakers*, besides Six *Protestants*, as Evidence against this loud Lie.

Protestants.

Mr. Robert Russell,
Mr. Tho. Bradbury,
Mr. Sam. Knowles,
Mr. John Walter,
John Papworth,
Philip Crannis,

Quakers.

Simon Birgis,
James Birgis,
Jeshua Bangs,
Ambrose Friend,
Edw. Deekes,
Benjamin Antrobus.

And many others present.

See also my Book, *New Rome Arraigned, and out of her own Mouth Condemned*, &c. Pref. wherein is printed my Proffer to meet *Richard Ashby* at *Wymendham*, to have a Conference: This is witnessed too by

Tho.

Tho. Wright,	Lewis Hinton,
William Hawes,	Jacob Henry,
Richard Clarke,	John Henry,
Robert Puri,	Peter Adam,
Roger Gay,	Richard Smith,
William le Neve,	and others.

But notwithstanding my earnest Endeavour, (as Geo. Keith had lately at *Turner's Hall*) *Richard Ashby* would not meet me; it was reported that *G. Whitehead* advised him to the contrary; and many other Instances I could mention, wherein I was, and always I hope shall be, willing to meet them on reasonable Terms; nay, several Conferences I have had; with what Face then can they thus boldly affirm that I never endeavoured to have a Conference? Thus may the Reader see what Books they spread and disperse, and what Truth they thereby defend. And thus have I witnessed against this bold Lie.

I think I have said enough, to shew what Books they spread, and thereby shewing what Truth they defend; yet for the poor ignorant Quakers sake I shall give a few Instances more, and they shall be out of *Ann Doctra's* Books, *An Apostate Conscience exposed*, &c. in Two Parts; and that it may be well known, I shall tell you who she is, as she says her self, p. 46. She was *Ann Waldgrave*, eldest Daughter of *William Waldgrave*, of *Buers*, Son to *Sir William Waldgrave*, who was fed in his Tenant's Barn; &c. This sure

is a noble Extract, and doubtless she loves hear of it.

Part 2. Preface. *I have said to some of the Clergy in Admirat*ion, *that they should entertain F. Bugg's Books, and give Credit to the* Their Reply was, *That they did not look his Books, but he was a bold Fellow to oppose the Quakers.*

Reply. I have no reason, nor any body else to believe her, since I have in my Two Sheets discover'd her to be such a notorious Liar.

But as to Boldness, it is sometimes commendable, and sometimes not; there is a moderate Boldness, and an impudent Boldness. *Esther* was a bold courageous Woman, a Woman that did venture her Life for the Church's sake. The Apostles were bold, *Acts 4. 3.* *And they spake the Word of God with Boldness.* *V. 29. Grant unto thy Servants, that with all Boldness they may speak thy Word.* *Prov. 28. 1. The Wicked flee when no Man pursueth, but the Righteous are as bold as a Lion.* But there is a Boldness which the Wicked are too much affected with: As for instance, the Quakers above all Men, they are not afraid to speak Evil of Dignities: they tell you, *That all Kings since the Days of Christ are Spiritual Egyptians; that all that own them are Apostates: They tell you that the Parliament are the Beasts of the People; and one reason they give is because*

because they are chosen by most Voices. Again, they are bold in blaspheming the Ever-
 blessed Trinity, in contemning the Scriptures
 by those odious Names of Death, Dust,
 Serpents Meat, &c. This Quaker-boldness
 is what the Clergy and all good Men abhor.
 As to their *not looking at my Books*, I still
 question the Truth of this, as I do of all the
 says, for common Liars are seldom believed;
 however I am willing to grant they have no
 need of my Books; as to themselves, they
 know the *Quakers* better than I do, and can
 write and draw down their Pedigree, and
 shew their oneness with all the Ancient He-
 reticks better than I can: And yet they ac-
 count my Books very useful; *first*, because I
 know the *Quakers* starting Holes, and du-
 bious Way of expressing themselves; and
 thro' my more than 40 Years Experience of
 their Lying and Dissembling, and thro' the
 Study of their Books, I am able to produce
 Matter of Fact, which they (without me, or
 some others as well acquainted with their
 Politicks as I am) could not do; and this
 they know cannot be done effectually with-
 out a Support; and I hope 'tis as laudable for
 them to support me and others, as for the
Quakers to contribute to such amongst them,
 whose Doctrine and Practice tends to pluck
 up Christianity by the Roots; to them they
 can give a Thousand Pound at a time, and
 if their Fund grow low, they can, upon the

Credit of their Epistle for a Collection, borrow 1000 l. and why may not a Clergyman give me a Guinea, to support me in my Service, as well as G. Fox the Cobbler gave your Cousin Thomas Docwra a Guinea for his Service? And who is most like Judas he that labours to support Christianity, or whose Practice tends to overthrow it? The Docwra G. Fox gave a Guinea Reward for his Hire, as will be shown hereafter. I cannot but take notice how frequent it is with the old Woman to expose me as distracted, shatter-brain'd, and yet, Part i. p. 19. she says 'I always used Francis Bugg kindly, for 'saw nothing but that he was morally honest for divers Years after this; I saw he 'were a Man capable to manage his own 'Concerns well enough, and some other Peoples Business well enough, if he undertook it. See also p. 9. &c. mark her Confusion shatter-headed, and yet capable to manage Business well enough: But to **Witnessing** whether ~~distracted~~ or not.

'Whereas tis reported [occasioned by the Quakers Books] that Francis Bugg is of a shatter'd Head, distracted, &c. this we who subscribe our Names do certify, That we never knew, or ever understood, that he was in the least distracted, or discomposed, nor never heard of any such thing, but from Quaker Books.

William Belfham,
Matthew Belfham,

Philip Crannis,
Francis Bugg, Jun.

Page 58. This old Woman, in Defence of the *Quakers*, with whom she says she has been in Unity 36 Years, and her Books are sold by them, and not stoppt, as *Joan Whitrow's*, &c. pray hear her. 'He also gave Bond to make his Wife a Jointure of some part of his Estate, which he hath since sold to his Son. These things he has confessed to me and others, &c.

I have already answered both these Lies, but as to the latter, viz. that I sold my Estate to my Son, hear what he says to it, for my Business is now to witness against the *Quakers* Lies and Forgeries; mark her groundless Lie, as if I could tell her that which never had been; but this is her and the *Quakers* Method.

Whereas Ann Dæwra says in her Books, An Apost. Conf. &c. p. 58. and the Second Part, &c. p. 13. That I bought an Estate of my Father, and settled it on my Wife; I do say I never bought any Estate of my Father, House or Land, more or less, since the Day I was born to this Day, nor yet made any indirect Settlement on my Wife, nor to this Day never heard of any Complaint from any of my Wife's Relation; and therefore I charge it upon her as a Defamation, and Slanderous Report, and also as a grand Lie and Forgery. Witness my Hand this First Day of December, 1700.

Francis Bugg, Jun.

Now

Now follows my Daughter-in-law's
Certificate.

Whereas Ann Docwra sets forth in her Books, That my Husband bought his Estate of my Father Bugg, and that upon her Inquiry of my Relation she is informed, that the said Estate is settled upon me by way of Jointure. This is therefore to certify, That I do not believe any such thing; moreover I have been a Ramzy amongst my Relations since her Books came out, and have inquired of them, and can hear of nothing like it, or perceive the least Dissatisfaction in any of them, nor can I hear that ever they heard of any such thing. To this I voluntarily subscribe my Name this First of December, 1700.

Elizabeth Bugg, Jun.

Reader, I must beg your Patience once more, since my End is not so much at this time to vindicate my self, as to shew what Books the Quakers in their Yearly Meeting impose upon their poor ignorant Creatures. I was told that one W. Weymore, Bodice-maker of Norwich, carried this Book up and down; Oh, said he, 'tis a pretty Book. And also that by their Books, and the Nature of them, you may see what Truth they profess; for instead of rebuking this Incendiary, they now cry her up, Oh, a brave Woman! and she cries up them, Oh G. Whitehead is a Gentle-

man.

man-Quaker; well, let us hear her once more.

The Second Part, &c. p. 25. 'He (Fran. Bugg) suffered the least of any I know, that had Estates to lose. The Fines were but two; one was 15 l. for an unknown Preacher, the other was 10 l. for the Poverty of the Man that kept the Meeting at his House; of this 25 l. he got 15 l. of his near Relation, and the Justice that prosecuted him gave him 5 l. of the Money again, so that his whole Loss was but 5 l. &c. And on the same Page, but three or four Lines above this Passage, she has the Brazen-face to say, *But for his Fines he hath printed them, all being but 25 l. by his own Relation.*

From all which we may observe a threefold Lie, and all designed; how then can this tend to spread Truth? Why should they approve, disperse, spread, give and sell this Book? First, That I did not print, that all the Fines I suffered were but two; but the quite contrary; see my Book, *The Painted Harlot both stript and whipt*, &c. printed Anno 1683. and never by them denied. Secondly, And if so, then it is not my own Relation, but her false Narration, [like the *Sufferings of Sam. Cater*, who pretended he suffered 20 l. when he suffered not a Groat.] See p. 39. First, I suffer'd more than Three Years Imprisonment, [yea, Three Years and Four Months] at *Ely* and *Wisbech*, and sometimes

' times in very great Hardship both for want
 ' of a Fire in the Winter Season, and also
 ' bad Rooms. [I remember I was put and
 ' kept near a Week in a dark Room, where
 ' was a House of Office ; which being so old
 ' and without a Door, that I was forced to
 ' pin my Sheet to my Cap, to keep out the
 ' most of the Stink, and yet I vomited Six-
 ' teen times in one Night.] And since I was
 ' at Liberty from Bonds, I have suffered by
 ' Distress [and Sale of my Goods] for three
 ' 10 *l.* Fines for the Non-ability of *Geo. Thorogood*, [at whose House the Meeting was
 ' when I dwelt at *Ely*; and a Distress of a 10
 ' Fine for the Non-ability of *James Webb*
 ' Wooll-comber, of *Milden-Hall*; and a Fine
 ' of 20 *l.* for a Meeting at my own House
 ' held by *William Bennet*, besides Seven o-
 ' ther small Fines for my own Offences a-
 ' gainst the Conventicle-Act; and all this,
 ' besides the Fine of 15 *l.* for *Sam. Cater*, [by
 ' reason he did not tell his Name and Hab-
 ' itation] likewise I laid my own Business
 ' aside, and faithfully served our Monthly
 ' and Quarterly Meetings many Years, [16
 ' or 18] as their Recorder, freely, and not for
 ' Salary, as others had [as likewise gave
 ' 20 *l.* towards building a Meeting-house] and
 ' many other things are there related, &c.

Now, whereas she says I suffered but two
 Fines, a 10 *l.* Fine, and a Fine of 15 *l.* for
S. Cater, besides small Fines, and that I
 printed

printed the Relation my self, you see here that I suffered four 10 *l.* Fines, and one 20 *l.* Fine, besides the 15 *l.* and other small Fines; and that so I printed it near 20 Years since. And now to her third Lie, which is, that I **Suffered** the **least** she knew of any Man that had Estates to lose; this threefold Cord, [with 50 Lies more that I could mention, if it were worth while] is not by this great Defender of Quakerism [altho' her Gentleman-Quaker, *G. Whitehead*, helps her] easily broken; and now, as I have witnessed against her by my printed Book, I shall witness against her by a Certificate given me under the Hand of the *Quakers* then living, and many of them still living; and they now are the most substantial Men of Estates and Parts in the Meeting. See my Book, Intituled, *Reason against Railing, and Truth against Falshood*, &c. p. 87. printed 1683.

*At a publick Meeting at Milden-Hall,
the 21th of the 8th Month, 1683.*

'Whereas there is a Book put forth by *Sam. Cater* and others; wherein our Ancient Friend *Francis Bugg* is called, and often termed, Informer; and we knowing what an Informer is, according to common Acceptation, and that he is clear of their Practices; and not only so, but one of the **greatest Sufferers** by Informers in all
K
'these

' these Parts; and also in Remembrance of
 ' his Labour of Love, and great Exercises
 ' for the Truth's sake, we can do no less than
 ' signifie our Dislike thereto, and **Certifie**
 ' against the said Treatment, as not being of
 ' a **Christian** Tendency: And whereas 'tis
 ' in the said Book suggested, that *Fran. Bugg*
 ' is unfit to treat on Christian Liberty, this
 ' we do say, that hitherto we have looked upon
 ' him to be a Man as fitly qualified to treat
 ' with any Magistrate on that Point, as any
 ' Man belonging to our Meeting; and his
 ' Endeavours have proved as successful; and
 ' to this Day, tho' much is said, yet we can-
 ' not see any thing proved against him, that
 ' manifests him unfit for that, or any other
 ' Service he hath been exercised in. And
 ' this we signifie, not to promote Contro-
 ' versie, being grieved that Differences,
 ' which at first seemed small, should grow
 ' to this height, and that chiefly for want of
 ' a right Understanding, and brotherly Con-
 ' -descention. Subscribed by us,

*Thomas Bird,**Sarah Bird,**Joseph Ellington,**Rachel Ellington,**William Rolfe,**Jane Mason,**William Belsham,**Elizabeth Rolfe,**John Thrift,**Elizabeth Thrift,**John Kitson,**Margaret Belsham,**William Hawkins,**Francis Suckerman,**John Harvy,**Margaret Huttly,**Rob. Suckerman,**Ann Hibble,**John*

<i>John Poell,</i>	<i>Catharine Handslip,</i>
<i>Joseph Mason,</i>	<i>Dorcas Abbot,</i>
<i>William Taylor,</i>	<i>Elizabeth Root,</i>
<i>Francis Folks.</i>	<i>Sarah Bird, Jun.</i>
<i>Sarah Holton.</i>	

Pray hear her once more in her Book, viz.
An Apostate Conscience exposed, &c. p. 50.
 ' This shews *Francis Bugg's* Folly in making
 ' such a Noise to render such a near Relati-
 ' on (as *G. Smith*) so ridiculous; but some
 ' cause of it is plainly to be seen in his Malice
 ' against *G. Whitehead*, because he said that
 ' *Geo. Smith* was a well-meaning Man, one
 ' that hath lived uprightly ever since he came
 ' amongst us; *Fr. Bugg* can prove nothing to
 ' the contrary, when *G. Whitehead* writ this
 ' Relation of him——this that *G. Whitehead*
 ' hath written was **some Years** before his
 ' failing, was p. 49. He is a Man of excellent
 ' Parts to manage any Business concerning E-
 ' states.——If there had been no more re-
 ' corded in the Holy Scriptures of *David* but
 ' his Adultery, he [*David*] would have been
 ' esteemed a worse Man than *G. Smith*, be-
 ' cause of the known Murder. P. 38. *Geo.*
 ' *Smith* did acknowledge his Offence, for he
 ' caused his Repentance to be recorded in
 ' our Quarterly Book at *Hadenham* in the
 ' Isle of *Ely*, and set his Name to it. P. 49.
 ' *G. Smith* disowns the Boy to be his, the
 ' Girl he owns, &c.

Reply. I am indeed loth, as hitherto in the Sheet, *Jezebel withstood*, &c. and my *Winning sheet* for Ann Docwra, &c. to meddle any more in this, since what I have wrote true, and what he will not deny; but since she has impudently appeared the second time I shall shew her in her proper Dress. She says, that some cause of my Relation of *G. Smith's* failing, as she calls it, (or Offence for I never knew see she call'd it a Sin) was, because *G. Whitehead* had so wrote of him, *An upright Man*, &c. And one cause why I now mention it, is, because *Ann Docwra* (the Brute) extols him as a Man of excellent Parts; yea, a better Man than the Royal Prophet *David*, had no more of *David* been recorded than his Adultery; since *G. Smith* has recorded his Failing, as she mincingly phrases it in their Quarterly Book; see Canon 40. an easie way of Pardon; I do not think the Papists have a nearer, viz. for a Man to live in known Adultery many Years together, beget two Bastards, and send them into the World as Vagrants; and by the way, how far it went in the Death of his Wife, he ought to consider; and all this to be but an Offence; nay, and that too, I suppose, because the World's People knows of it: Nay, but a failing, this gives us a good guess how much they fear the Breach of God's Commandments; But let's come a little closer, and observe her Lies; this is what I chiefly aim at.

She

She says, *First*, He disowns the Boy; I deny it; I know he does not. *Secondly*, That G. Whitehead's Relation of his Uprightness was some Years before G. Smith's Offence or Failing, as elsewhere she has it; for Proof of this Lie, the Boy was born in W. Pooley's House the 10th or 12th Day of September, 1684. He being in the other Room, as at large in my *Pilgrim's Progress*, &c. Edit. 2. p. 276. And then it must be gotten Nine Months before, which was in December, 1683. and his Book was printed 1682. and then he was Bailiff, and kind to the Woman, even too kind; so then not *some Years before*. Indeed I must grant it was a great Discovery to G. Whitehead's discerning, which he pretends to; for they say they, *None need to give us Discerning or Judgment, Christ hath furnish'd us already, and doth on all Occasions*, &c. *Judas and the Jews*, &c. p. 58. And surely this was one Occasion wherein his Judgment failed him. Besides, their great Apostle Fox said, *They knew who were Saints, who were Devils, and who were Apostates, without speaking ever a word*. See his *Great Mystery*, p. 89. And from this inward Sense and Spiritual Discerning, G. Whitehead, in his Book, *Judgment fixed*, &c. in which he so applauded G. Smith, as you have heard, *As an upright Man, a well-meaning Man*, &c. I say, in that Book, from this his Inward Sense, he calls me, Mr. Crisp, and Mr. Rogers, Apostate Informers,

Informers, Betraying *Judas's*, Devils Incarnate, Children of the Devil, Enemies of a Righteousness; yea, Beasts, Dogs, Wolves and many other Names, because we have wrote against their Idol Women's Meetings. But as for their upright Man, *Geo. Smith* he indeed committed an Offence; but whether against God or his Laws, or against the *Quakers*, who pretend to a sinless Perfection she doth not say.

In another Place it was *G. Smith's* failing but not surely in Syntax, as *G. Whitehead* excuses *Solomon Eccles* for his Blasphemy against God, and his Idolatry to *G. Fox*, in saying thus of *Fox*; *A Prophet indeed! It was said of Christ, that he was in the World and the World was made by him, and the World knew him not; so it may be said of this true Prophet [Fox], &c.* See the *Quakers Challenge*, p. 6. And *Whitehead's* Excuse, *A serious Search*, &c. p. In like manner they who reads this Book, *An Apostate Conscience*, &c. may see how they treat me with the vilest Names her Malice can invent, whilst she still smooths up *G. Smith* as a Man of excellent Parts; yea, a better Man than King *David*, except before excepted; only he did commit an Offence, he indeed was guilty of a failing; and yet this is, say some poor ignorant *Quakers*, (and for whose sake I enlarge hereon) *A pretty Book*, wrote by our Friend *Ann Docwra*, who has been in Unity this 26 Years.

Years. Oh the deep Hypocrisie that lyes in the Womb of Quakerism!

I have Six Witneses to produce to prove Matter of Fact when time serves, but think it not proper now; and as for the other Parts of her Book, I have reply'd to it already in two single Sheets; and what is wanting in those two Sheets, and in this Book, proving her guilty of 50 Lies, I offer to make up whenever she will meet me, according to my Proposal in my *Winding-sheet*, which she is obliged to do, according to her Quotation from *Michael Dalton's* Book, call'd, *The Country Justice*, 1630. from *Gen.* 18. 21. For as this did not come from a Quaker-book, so are they far enough from the Practice and Example thereof. Thus I shall leave this old Quaker-tool, and proceed to shew what Effects such Books have amongst their credulous People, that thereby it may be discerned what Truth they promote, and with what Books.

For they do not think it enough to defame me by their printed Books, which they send to all the Counties and Shires in *England* and *Wales*, and beyond the Seas; but also by private Letters, grounded upon these their Lying, Defaming, and Scandalous Books, as I have heretofore in my Books set forth, and shall this once more, one Instance thereof is a Letter wrote by *Henry Pickworth*, of *Sleeford*

ford in Lincolnshire, a noted Quaker-Speaker
dated the 7th of the 6th Month, 1700. thus
superfcribed :

To Robert Gardner, for the Service of himself
and the Bishop of Lincoln.

Which Letter Mr. *Gardner* gave me, that
thereby I might see and behold their way by
Letters in private; a short Abstract is as fol-
loweth, *viz.*

‘ I shall begin with his (*i. e.* Fr. *Bugg's*)
‘ Epistle, dedicated to the Right Honourable
‘ the High Court of Parliament; wherein
‘ amongst others, I find these plain Falshoods
‘ *viz. First*, That the Tendency of the *Qua-*
‘ *kers* Doctrine is to subvert Christianity
‘ *Secondly*, That he comes of a good Yeoman
‘ Family.

Thus has he laid down Two of my Sayings
now let us hear what he says in Confutation
on of those Positions: To the first he only
says thus, **An Unproved Slander.**

This is a quick way of answering: If I had
given no more Reason to prove that the *Qua-*
kers Doctrine tends to subvert Christianity
than my own bare Affirmation, then indeed
his bare Denial might have had some weight
But since I have proved what I affirm out of
Forty of their approved Authors, his three
Words in Answer are impertinent and child-
ish. But to the second Assertion he is more
large;

arge; pray hear him out, for he speaks like
Quaker, viz.

That he comes of a good Teoman Family is
expressly contrary to the Relation of one whom
we call his Cousin, viz. Ann Docwra, who in
her printed Treatise, Intituled, An Apostate
Conscience exposed, p. 25. Acquaints us that
one Bugg, a Servant-man, formerly debauch-
ing a Servant-maid in the Family of the
Docwra's of Hinton, whose Posterity this
very Bugg's Grandfather was; being a poor
Descendant, at length grew Insolent against
those that advanc'd him; for which, as he
was afterwards by them justly slighted, so his
Son Robert, this Francis Bugg's Father,
proving the Natural
Issue * of such an ill
Parent; whose ill Qua-
lities not being want-
ing to discover them-
selves in his downCoun-
tenance, he at length
drown'd himself, † to
compleat the Pedigree, according to this his
own ungracious Son Francis his relation. All
which, tho' it has given some of us just cause to
fear lest he himself should also come to some such
untimely End, like his elder Apostate Brother
Judas of old, in those his invidious Attempts
against his true Friends, through that natu-
ral Discomposure that has been therein obser-
ved to attend him; yet would I have him and

* Then not Legitimate. A
horrible Lie, and base Slan-
der; he was the second Son
of my Grandfather, and of
honest Parentage.

† Another Lie, as I have
elsewhere shewed.

* Here the cloven Foot appears, i. e. Envy and Hypocrisie, sordid Malice, &c.

others to know, that I relate not these Matters to reproach him*, but only to check his presumptuous boasting in the Goodness of his Family, in order to humble him

Thus have I given his full Answer to those two Heads; and as to the first he was very short, but Three Words, so has he been very large in the latter, which is made up of horrid Lies, wicked Slanders, deep Hypocrisie, and so shall leave it, having in my two Sheets, viz. *Jezebel withstood*, &c. A *Winding-sheet* for Ann Docwra, &c. fully already answered to these horrible Slanders; my Purpose at this time not being so much to vindicate my self and Family, as to shew what Books this People impose upon their Hearers, and what Truth they defend by such Books. I shall conclude this Passage with Mr. Bridgman's excellent Observation on the like Proceedings of the Quakers with him and others, in his Letters sent to Mr. Keith, and by him printed in his Book, *An Account of the Quakers Politicks*, &c. p. 35. ' After this rate (says Mr. Bridgman in his Letters to Mr. Keith) ' they may asperse and ' blow up the Reputation, not only of a private ' Man, but of any publick Minister of Church ' or State; yea, the Government (says he, ' and not without reason) is not safe under the ' Counte-

Countenance of such an *Engine of Mis-*
chief. P. 37. Should they be tolerated in
 their Policies, it may by degrees occasion a
 Convulsion in both Church and State, &c.
 And in P. 34. relating to their Politicks, touch-
 ing some hidden Secrets, he thus saith,
 They have used a great deal of Craft and
 Industry, by advising their Correspondents
 in each County (thro' *England and Wales*)
 to engage the respective Members to their
 Favour, before the Parliament met, and
 was at chargeable Solicitations during the
 Sessions, to effect what they desired. I
 could also (continues *Mr. Bridgman*) in-
 stance how circular Letters were sent to
 Corporations in K. 7. II's time, to discri-
 minate the Disposition of Mayor and Al-
 derman, touching the Repeal of Penal Laws
 and Tests; so that their settled Correspon-
 dency throughout this, and other King-
 doms, and Countries, may be of dangerous
 Consequence, if a watchful Eye be not kept
 upon them, &c.

But to return to this *Ann Docwra*, whose
 Books they sell, disperse, and spread for the
 service of Truth, why does not she come
 forth, and prove what she says? No, that
 she cannot, tho' she quote *Dalton*, p. 5. *For*
fearfulness surprizes the Hypocrite, and a
guilty Conscience needs no Accuser. As to
 the Letters I had of *Mr. Crisp*, this *Jibb*
 also denies to be of her writing, which he

told her by Letter. A Copy of which
gave me the 10th of this instant *Mar*
An Abstract of which is as followeth.

Wimbleton, Sept. 29. 1699.

‘ My antient Acquaintance A. D. by yo
‘ Letter to my Wife of the 16th Instant
‘ find you falsly charge *Francis Bugg* to ha
‘ forged Four Letters to me; I suppose y
‘ mean them Four Letters, part of which
‘ has printed. I have now, since I receiv
‘ your Letter, compared what he has print
‘ with my Letters under your own Hand, a
‘ he has printed nothing but what is the
‘ in, and not all neither that’s there of yo
‘ Testimony against, and of the Wickedn
‘ of *G. Whitehead, S. Cater*, and their Co
‘ federate preaching Quakers; I have
‘ of your Letters by me; I believe *Franc*
‘ *Bugg* never saw them, nor knew of the
‘ until lately he telling me how you had
‘ viled and abused him, and so applaud
‘ and vindicated *G. Whitehead* and *S. Cater*
‘ I told him I had Letters of yours by m
‘ wherein you had contrariwise characte
‘ zed them, and he desired to see them, s
‘ sent them to him. Also your Broad She
‘ in print, as he has printed, do confu
‘ what you say in your Letters to me,
‘ printed by him; surely you dare not diso
‘ that too. Truly, *Ann*, this of your den

ing your own Letters to me, and falsely charging *Francis Bugg*, gives just cause to think you are guilty of all those 18 Lies he, *Francis Bugg* charges you, with in print. These 12 Letters I have of yours, the Dates and Business treated on in them, and the Hand-writing so corresponds, that there is no cause to suspect any Fraud in any Person; therefore your seeming to clear me, and charging him with Forgery, is fallacious; and *Ann*, I may say to you,—you are now at your last Shift, for you have nothing but Lies to maintain your Cause.

Thomas Crisp.

Behold, *Reader*, what Books these People send to their Monthly and Quarterly Meetings, and from their Books observe what Truth they spread and defend; for if they indeed were in good earnest for Truth and Righteousness, as they (and none like them) have pretended, they would never hide this old Woman, tho' she has a little extolled *G. Whitehead* as a Gentleman-Quaker, and has vilified *Francis Bugg*, and thereby laid a Foundation amongst the *Quakers* to add Lie to Lie; yet I say they would do somewhat to prove her, and try her; this is the least they can do. Oh no! any thing to help poor Infallibility at a dead Lift.

But I must leave this old Woman, and turn to their Men, and not of the least size
neither;

neither; for I must still keep to *Witnessing*; when I was in *Lincolnshire*, and having some Discourse with *Henry Pickworth*, of whom I lately treated, I asked him, amongst other things, what he thought of *Geo. Fox's* Doctrine, who in his Book, *Saul's Errand to Damascus*, &c. p. 8. taught thus, *He that hath the same Spirit that raised Jesus Christ, is equal with God*. He answer'd, if he mean'd as he said, he was a Blasphemer: Come, said I to him, thou speaks ingeniously; if thou speakest as thou meanest, thou wilt subscribe: Ay, ay, said some Gentlemen present, Mr. *Pickworth* scorns to speak what he will not subscribe. Upon which I took Pen and Ink, and wrote as followeth, and to which he subscribed.

August the 8th, 1700.

' This is to Certifie, That I *Henry Pickworth* do hereby acknowledge, that if *G. Fox* did mean as he said, .i. e. *That he that hath the same Spirit that raised Jesus Christ, is equal with God*, he was therein guilty of Blasphemy.

Henry Pickworth.

Upon which I told him he was more downright than his Brethren, who mince the Matter, and call him their Apostle, &c. for if he did not mean as he wrote, then according to *William Penn's* Doctrine he was the worst of Knaves; so take it (said I) which way you will, he is acknowledged now by two great speaking

speaking Quakers, to be either [a Blasphemer, or one of the worst of Knaves: But how this poor *Pickworth* looked! Oh how pale he turned! Which put me in mind of *Hungate* the Jesuit, who disputing with Dr. *Bramhall*, once Arch-Bishop of *Armagh* in *Ireland*, who hastily subscribed, that Eating was Drinking, and Drinking was Eating, (a thing Jesuits and Quakers seldom do) but soon repented thereof, and in Ten Days died. See *New Rome Unmask'd*, &c. p. 46. where I have this Story more at large.

Again, See *Whitehead's Rambling Pilgrim*, &c. p. 46. Beside the false printing, and bad English in the said *Ishmael*, &c. there is another Defect; after the Words [the Lake is thy Portion, which is the Portion of Liars] the Words [except thou speedily repent] are omitted there, and in some other places.

Reply. I do positively affirm, That I left neither those four Words out; nay, nor any one of them, upon the Penalty of burning my Book, *A Modest Defence*, &c. on Condition that *G. Whitehead* will burn his Book, *A Rambling Pilgrim*, &c. if it appear I have not; and let this be the Touchstone to try us both. Behold then what Books they spread, and what their Truth is, that by such Lies they defend!

March

March the 12th. 1700.

WHereas G. Whitehead, as above, set forth, that Four Words in the Repre of his Book Ishmael, &c. are left out, we hereby Certifie, that Mr. Bugg gave us the Original in Quatto to print, and ordered to print it entirely both for Stops, English and Spelling as it was; and to the best of our Knowledge we have neither left out, nor enter'd one Word from the Title Page to the last Page, signed at the beginning and at the end by Geo. Whitehead, Christ. Atkinson, James Lancaster, and Tho. Symonds. There was a Postscript, to which no Name was, which we did not print.

Signed by us,

Richard Janeway,
Robert Mickleright.

Another wilful Lie I find in G. Whitehead's *Rambling Pilgrim*, &c. p. 38. Saying, that before the Bishop of Norwich, and four Members of Parliament, he discovered my repeated Falshoods, Forgery, Deceit and Wickedness, &c. when he knew, and all those Honourable Persons present, that he was not able to prove me guilty of one false Quotation; but I proved him guilty of Contempt of the Scriptures, in exalting their Saying above them, and of greater Authority. See my Preface to my *Pilg. Prog.* &c. p. 41.

might

might mention divers others of their Lies, and false Narrations, whereby they mislead their credulous Followers; but what I have said may serve as Spectacles to help them to see the wilful Lies, and malicious Defamations of their blind Guides; and that they may see them, is the cause why I insist so long in witnessing against them.

An Abstract of a Letter of George Whitehead's to John Everard, faithfully taken out of his Original, enough to shew that many of his own Brethren and Elders judge him to be Legs and Strength to a Work of Malice, &c. for which he judges those Elders blind, &c.

London the 8th of the 7th Mon. 1698.

My dear Friend John Everard.

THY two Letters, the one dated from Ireland the 16th of the 6th Month, 1698. and the other from Ives, dated the 2d of the 7th Month, came both to hand. First, to thy first, how thou art transported in writing, needs thy further Consideration in the Light of Truth. It's inconsistent concerning me in divers Passages, and I am also therein misrepresented, as having the Brightness of my Glory clouded, by some leaning upon me; and that M. F's Paper (as I understand thee) has tended to blemish me also, who have shined from the beginning, and that

M

when

when thou left London, the Elders in many Places believed I was not right to him (viz. W. Penn) and that Friends still think I do not love him, and think I am the **Leg** and **Strength** of this Work, (as supposed against him) so that my good Name is wounded; by helping to preserve them, hurts myself in the Hearts of many, which so grieves thee, &c.

My Friend John, these are hard things suggested against me, and as untrue as bars and I am sorry thou appearest so credulous to them. What Party hast thou had an Ear open to in these **Accusations**? And who are those Elders that have such an ill Belief of me, and whispered such ill things against me? I want thee to interpret thy own Letter in diverse parts. Do not let Parties, nor Partiality, nor Prejudice cloud thee from seeing my Innocence and Brightness.—My Glory remains fresh in me, and my Bow abides in Strength; and those Archers that privily shoot at me, miss their Aim, and are **Blind**, pretend what they will. Much of this thy Letter imports a high Vindication and Applause of W. Penn as one whose Glory with the Lord and his Church shall encrease, &c. But thy old Friend G. Whitehead, as a Person in great Danger, his Glory clouded as to its Brightness, his good Name wounded, and as one that is **Legs** and **Strength** to a Work that is judged to be a Work of Malice.

2. As to thy second Letter, I am sorry any professing Truth gave thy Wife any ill Language, or Nick-name of Keithite, and that she gave them any occasion to confirm them therein, by joining so much with him afterward. — Many Friends in City and Country are grieved for thy Wife. — They must come to Judgment and Condemnation who encouraged G. Keith into and in those Parts; he has done Mischief, and the Lord will plead with him, and them that have part with him.

George Whitehead.

Come, George, be not too much cast down, I have seen thy condoling Letter, and am sensible of thy sorrowful Condition, and I am willing others should see it also; and were it not that I design Brevity, I should enlarge on several Passages. What, George, is it so, that the Elders misrepresent thee, as if the Brightness of thy Glory were clouded? Doth M. Fox's Paper tend to blemish thee, who have shined (like a Glow-worm) from the beginning? Do the Elders believe thou art not right to W. Penn, (or any Body else)? Do they indeed think thou dost not love him, (nor any Body else with true Christian Love)? Poor George, these are hard Accusations, (and yet true); do these Elders, like cunning Archers, shoot at thee, as at a dangerous Person, who is Legs and Strength to a Work of Malice? Poor George, I wish thou

were not the true Object of their Arrows. But now for a Word of Comfort to thee, *George*, I bear the Record, and so do many more, that where these thy Elders and Brethren hit the Mark once, they miss it Five times; and therefore they may be blind, notwithstanding they have struck their Dart into thy Liver, and wounded thee, and thy Name and thy Brightness, and thy Glory, and to thy Testimony of your Elders being Blind, Malicious, and false Accusers; namely, *Hem Pickworth, Jos. Wyeth, John Feild, John Vaughton, &c.* whatever they pretend; there is many in City and Country that will join with thee, and bear the Record; and therefore in Conjunction with thee, they whose Names here follow, whenever thereto lawfully called, will give their Witness with thee, viz.

<i>George Whitehead,</i>	<i>Robert Bridgman,</i>
<i>Francis Bugg,</i>	<i>John Spire,</i>
<i>George Keith,</i>	<i>Clement Foynes,</i>
<i>Thomas Crisp,</i>	<i>William Mather, &c.</i>

I shall only hint at one Passage more in *Ann Doctor's Book, An Apost. Conf. expos'd &c. p. 13. In the Year 1684.* (said she) I heard he (*Francis Bugg*) had conformed to the Church of England, I asked him the cause, his Answer was, What will you have me do? The Statute of 20 l. a Month will be put in Execution against me, and I have suffered enough.

enough already; *Apost. Canse.* 2d Part, p. 17. It is really true; see my Book to prove his Confession of it before Witnesses, p. 13.

For my part I can but admire that any Person professing Religion should be so case-hardened in Impudence; first, I never told her a Word like it, nor is there the Name of one Witness in p. 13. But to prove the contrary by a plain Demonstration, I shall transcribe a Passage out of my Book, *De Chris. Lib. Ec.* Part 2. p. 149. viz. In April 1678. my self and four Friends in our Town were convicted of Recusancy, and prosecuted in order to seize our Freehold. The Sheriff impannell'd a Jury of Inquiry into the Value of our Estates, who stood convicted as aforesaid. I then wrote a Letter to Sir Henry North (our Neighbour) he being then at London, and acquainted him with the Nature of their Proceedings; and he took such Care, as that not only my self, and those Friends in our Town, but he took off all our Friends in these parts of Suffolk; so that at present (i. e. in 1682.) we live quiet, &c.

Tho. Bird and Joseph Ellington still living, and who with my self was so prosecuted, who can and will testify against this Incendiary; for we three, and William Rolf, was fined 880*l.* and I think it did not cost us not 30*l.* thro' my Industry, and Sir Henry North's Interest; and which was not the least Motive for the 27 Persons subscribing the Certificate

ficate on my Behalf against the Defamation
 of *Sam. Cater* and others, and which occasi-
 oned me to dedicate my Book, *De Chri. Lib.*
&c. to *Sir Henry North*; and from that time,
 to my going to Church, I do positively affirm,
 that my self, nor any other of our Meeting,
 was in danger of being prosecuted by that
 Act; for by our signing the Test before three
 Justices of Peace at *Bury*, we were Prote-
 stants upon Record; with what Face then
 can this grand Liar appear in print, saying,
That I told her the Occasion of my Conformity
in 1684. was my being prosecuted by that
Statute; when it was in 1678. I was prosecu-
 ted, and never after; and this printed 1682.
 which was 19 Years since? And I do further
 say, in Answer to her Lie, *That I suffered*
the least of any she knew who had Estates to
lose; that I do believe that I suffered more
 than all the *Quakers* which then belonged
 to *Milden-Hall Meeting*; for I took as great
 care of them as a Father does of his Children,
 and went in the Front of the Battel my self;
 and when I came to see that our Teachers
 [who bad us be bold, and give up all, telling
 us the Fleece would grow again] were those
 cowardly Professors, that they advised us not
 to be like, was one cause why I came to see
 them not sincere; for in the Loss of 13550*l.*
 our Speakers did not lose 50 *l.* See *Painted*
Harlot both stript and whipt, &c. where
 these things are at large treated on.

The

The next thing I shall enter upon, is the further Discovery of that grand Cheat and Impostor G. Fox, the *Quakers* great Apostle, their elder Brother, their fixed Star, whom they compare to the Prophet *Moses*, St. *Stephen*, and St. *Paul*, in their Epistle, *Jan.* 26. 1690. signed by G. *Whitehead* and 20 more. Others of them adored him as the Father of many Nations, whose Being and Habitation was in the Power of the highest, in which he [Fox] both Ruled and Governed in Righteousness, and that his Kingdom was established in Peace, and that of the Increase thereof there was never to be an end, and many other Divine Attributes, due only to Christ, they gave unto him when living.

But amongst many others of his presumptuous Acts of Pride and Self-Exaltations, his Pretence to Learning was not the least; **witness** his *Battledoor* of 30 Languages for the Teachers and Professors to teach them the English of *Tu* and *Vos*; which tho' done by others, yet signed by G. Fox in Eight or Nine Place: **Witness** his Book, Intituled, *A Primer for all the Doctors and Scholars in Europe, and both the Universities*, wherein he proposed 2434 Queries to them; as what is a Genitive Case, a Dative Case, an A Dipthong, an E Dipthong, &c. and then in a proud insulting manner calls them out of their Holes, and Dens, and Lurking places, as at large recited in my Book, *Battering Rams against New-*

New-Rome, &c. p. 13, to p. 25. *Witnes*
 also his Epistle to *John III.* King of Poland
 in the German Tongue, which Mr. *Craes*
 his *General History of the Quakers*, p. 2
 observes to be so learnedly done, that it
 not like the Work of a single Person, much
 by such an ignorant Man as *Fox*. These
 divers other Instances of *Fox's* Self-Exalt
 ons, I could give touching his Learning
 which when I was a Quaker, my self, &
 many others, did believe to be given him
 Divine Inspiration. But to shew the Van
 of all his Pretences to Learning, (tho'
 is not the only Motive) I shall now
 his last Will and Testament, as it is of
 own Hand-writing in the *Prerogative-Off*
 [but whether I obtain'd this Copy before
 was there, or since, is not material] for
 for Spelling and Pointing as near as I c
 All which duly considered, *first*, his Pr
 and Self-Exaltation about Learning; a
secondly, his Ignorance thereof, renders h
 next Heir to *Mahomet*, Cousin-Germain
Ignatius Loyola, and the first Pope of t
Quakers, and one of the archest Heretic
 since *Simon* the Sorcerer. Now followeth
 Copy of his Will as it is spelt.

Copy of the last Will of George Fox, taken from the Original in the Prerogative-Office in London, in three Papers.

do give to Thomas Lower my sabell
the ar at Thon Mellons and bri-
ball and spores and bootes inward
ereths and the newengland indan
le and my great book of the signifying
names, and my book of the new teste-
ment of eight langes and all my fisekall
gs that came from beyond the seay
the outlandesh cup and that thing
people doe give glisters with and my
dialles the one is an eknocksha diall
all my over plieth bookes to be devi-
among my 4 sones in law and also all
other bookes and my hamack I doe
to Thomas Lower that is at
amin antrobus his closet and rachall
take that which is at Swarthmor.
Thomas Lober may have my wal-
equnockshall diall and if he can he
get one cut by it which will be hard
and he shall have one of my prof-
glaseles in my tranck at London and
of my gloveles and my seale
F. and the flaming sword to
Head and my other tow seales
hole and the other Dan Abraham
Thomas Laier shall have my Spa-
N nish

ness lether hud S. Beade shall have
magnifying glas and the torkel shell
and cace.

G. B.

and all that I have written consar
what I doe give to my relashons et
mony or other ways Ihon Loft may
it up in my tronke at Ihon Ellenes
wright all things downe in a paper
make a paper out of all my papers
I have orderd things for them and I
Loft may send all things down
Powlesworth carrer in the troune
Ihon For at Powlesworth in War
sher and let Ihon For send John Lo
full reecat and a discharge and in
mater and non of you may be consar
but Ihon Loft only.

G. B.

and my other letell tronke that stand
in Bengmin Antrubeses closet with
outlandish things Thomas Lover
have and if it be ordered in any
papeers to any other that must not
soe but as now orders.

G. B.

and Sary thou may give Sary
kenfeld half a gine for she hath been
vesable to mee a honest carfull
woman.

G. B.

make no noyes of thes things but
them in the life as I have orderd
and when all is don and cleared
remenes to the printing of my books

Bengmin Antrabus hath one 100

n

me take noe vowes of them for it when
you do receive it.

and in my cheast in Bengamen Antrabs
chamber ther is a letell gilt box with
in gould in it Sary Head to take it
and let it do it sarveses among the rest so
as it will goe the box is sealed up.

G. F.

and let Thomas Docker that knoeth
any of my Epeseles and writen bookes
which he did wright com up to London
to assist frends in sorting of my Epeseles
and other writings and give him a gine.

G. F.

This is to be put up among G. F.
sealed up papers that pocket that Saray
Heade hath.

I do order W. and Sarah Head and
Lover to take care of all my books
and Epeseles and papers that be at Ben-
jamin Antrobs and at M M chamber
and thof that com from Swarthmar
and my jornail of my life and the paseses
and travells of frendes and to take them
all into ther hands and all the ober pluch
of them the may have and keep together
in a libary when the have gathered them
all together which is to be parted.

and for them to take charge of all my
mony and defray all as I have orderd
in my other papers and any thing of mine
the may the may take and god will and
shall be ther reward the 8 mo. 1688. G. F.

Thomas Loyer and John Rous manifest you and all the passages and trials and sufferings of friends in the beginning the spreading of the truth which I have kept together will make a fine history and the may be had at Swarthmor in my other bookes and if the com to London with they papers then the may had either at W. B. or ben Antrick's closet for it is a fine thing to know the beginning of the spreading of the gospel after so long night of apostasy since Apostles days that now Christ reines he did in the hearts of his people glory the lord for ever amen.

G. F.

The 8. mon. 1688.

Endorsed thus,

For G. F. to be layed in the tranke

W. B. the 8. Mo. 1688.

I was once thinking to print all his Words of false English by way of Errata, but they are so numerous, being near a Hundred in number, that I should tire both my self and my Reader; so I leave it to the Judgment of such who are learnt in the common Rules and Customs of our English Tongue, to correct the great Pretender of *Latin, Greek, Hebrew, Chaldee, Italian, Syriack, Arabick, &c.* before each of which Language, there was the form of a Child's Penny Horn-book, and in the handle of which subscribed Geo. F. whilst, poor blind Buzzard, he was ignorant,

his Mother-Tongue, and wrote more like
Negro, who had lately learnt our English
characters, and was beginning to join Syl-
lables, than a Man of Sence and Learning,
if he would not have spelt *Indan* for *Indi-*
signifying for *signifying*, *Fisekall* for
physical, *Seay* for *Sea*, *Tow* for *Two*, *Eck-*
acksha Dial for *Equinoctial*, *Glaseses* for
lasses, *Gloveses* for *Gloves*, *Magising* for
signifying, *Torkell* for *Tortle*, *Relashons*
Relations, *Yowes* for *Use*, *Bengmin* for
benjamin, *Antrabs* for *Antrobus*, *Epeseles*
Epistles, *Library* for *Library*, *Troath* for
truth, *Apeseles* for *Apostles*, *Trounk* for *Trunk*,
ine for *Guinea*, &c. and about 80 Words
more false English: Behold the *Quakers* In-
fired Rabbi, their Infallible Apostle, and U-
niversal Bishop, the Reformer of Languages,
and the pretended Head-Tutor of all *Europe*;
and yet this is not the only Motive that stirred
him up to print his Will, but passing by
many of his Impertinences, in his Method
of making it, his often signing of it,
and his Trivials he gave away, I sup-
pose to be kept as Holy Relicks, in Re-
membrance of his Holiness Pope *Fox*, viz.
Spurs, *Sashoons* *Gloves*, *Seal*, *Comb* and
comb-case, *Glister-pipe*, &c. I shall briefly
serve the Manner and Form of his Will,
respecting his Profession and Principles,
so as in his life-time wrote a Book, Inti-
tled, *The Heathens Divinity set upon the*
Heads

Heads of all called Christians, &c. ev
so by this his last Will and Testament,
has shewn his Correspondency with t
Heathens, with whom he agrees in many ca

First, He doth not begin his Will, *In t*
Name of God, Amen, as Christians usually d
it being a solemn thing, looking towards
ternity, and therefore ought to be done f
lemnly, *In the Name and Fear of God*, wi
humble Thanks to our great and good Ben
factor, who have given us of this World
Goods to dispose of as Stewards to his Gl
ry, whether to the Support of our succeeding
Relations, charitable Uses, or the public
Good.

Secondly, You see he doth not commit h
Soul into the Hands of God his great Creator
and his Body to Christian Burial, in hope
of a joyful Resurrection, which manifestly a
rises from their erroneous Principles. *Fir*
That his Soul is a part of God, according to
his printed Doctrine. *Secondly*, Their flat Deni
of the Resurrection of the Body that dieth: and
thereupon I do think there was Ground fo
that Scruple which I heard lately a Ministe
of our Church made about the Burial of
Quaker, from these Words in the Office o
Burial, *viz. Forasmuch as it hath pleased Al*
mighty God of his great Mercy to take unto
himself the Soul of our dear Brother depar
ted,——in sure and certain Hope of the Re
surrection to Eternal Life, &c.

Now how to call such Brethren, who deny the Person that suffered at *Jerusalem* to be the Son of God, this is very hard ; and to deny, *In sure and certain Hope of the Resurrection to Eternal Life* ; such as deny this Article of our Christian Faith, namely, the Resurrection of the Body that dieth.

Thirdly, You see also, that in *G. Fox's* Will there is no Confession of Sin, nor any mention made of Hopes of Pardon thro' the Merits and Satisfaction of Christ Jesus our dear Redeemer, who laid down his Life, that we might live thro' Faith in his Blood ; and this doubtless springs from their Proud Conceit of themselves, and sinless Perfection ; for he that hath no Sin, need not make any Confession ; and he that thinks his own Merits are sufficient, will not rely on the Merits of another ; and this Will being made by the *Quakers* great Apostle, doubtless 'tis a Copy for the rest to write by ; and this I can say from my own Knowledge, that all the time of my being a Quaker, and since, that tho' I have been with many of them on their languishing Beds, yet I never heard any one of them say so much as *Lord have Mercy upon me ; I have been a Sinner ; I pray God forgive me for Christ's sake* ; or to this Purpose : And this was the great Motive to me, which stirred me up to print this Heavens Will : not that I would have any to write after the Copy thereof, but from a Sence

Sence of their own Imperfections; to humble, confess and repent, and beg God's Pardon.

Thus I have briefly pursued the Method prescribed by *Thomas Ellwood*, one of their own Poets; *first*, in discovering who are Deceivers; *secondly*, and in laying them open that by their Fruits, both in Doctrine and Practice, they may be seen; and *thirdly*, witnessing against their Lies by near and far Witnesses, in hopes it may be a Means to recover the deceived; who like the mistaken Israelites followed *Absalom* in the Simplicity of their Hearts, and for whose sake I have taken much Pains; to which, I pray God his Infinite Mercy to give his Blessing.

An Expostulatory Conclusion with George Whitehead, &c.

GEORGE, whereas I hear you are preparing Means to obtain the Favour of the Government, to continue or renew the Act of Parliament, by which you are exempted from our formal Oath in some Cases, and to accept of your solemn invoking the Name of God, as witness to your speaking Truth, which I think is neither more nor less than an Oath: And if so, why you should think to be humour'd above all the King's Subjects is time for you to consider of; for have you not said in *Edward Burrough's Works*, p. 50

We stand Witnesses against Parliaments, Count-
Judges and Justices, who make and execute
in their Wills over the Consciences of Men, or
for Conscience-sake; to such Laws, Customs,
or Arbitrary Usurped Dominion, we cannot
(you) yeild Obedience. Again, see your Pro-
G. Fox, Jun. his Works, p. 78, to 91.
ere he, with you, stands a Witness against our
Parliaments, saying, *A Parliament chosen by the*
of the People are not like to govern for God;
the Good of his People. The chusing of Parlia-
men according to the Custom of England, which
its Birth-right, stands in respect of Persons,
not in Equality, &c.

Now, George, these were your Ancient Prin-
ciples, and they strike at the very Constitution of
English Government; and you tell us now
that your Principles are now no other
than what they were in the beginning; and if
I marvel how such Witnesses, as are the Qua-
ters, against Parliaments, should have the Face
to petition them, until they first condemn these
Books, which contain such Doctrine. But
proceed, Do you not witness against our Par-
liaments, in Practice, as well as in Doctrine?
Do you not meet annually in London by way of
Council, and there make Laws for your People,
directly against that very Law which indolge
you? *viz. Provided always, and be it fur-*
enacted by the Authority aforesaid,
that if any Assembly of Persons, dissen-
ting from the Church of England, shall
assemble in any Place for Religious Wor-
ship, with the Doors Lock'd, Barr'd or
shut, during any time of such Meet-
ing

ing together, all and every such Pe
and Persons, that shall come to, an
at such Meeting, shall not receive
Benefit from this Law, but be liab
all the Pains and Penalties of the a
said Laws recited in this Act, for
their Meetings, notwithstanding hi
king the Oaths, and his making
subscribing the Declaration afore
See *Canon 40.*

Again, see another Clause, which you
ness against; **Provided** always that not
herein contained shall be construed t
empt any of the Persons aforesaid f
paying of Tythes, or other Paroc
Duties, or any other Duties to
Church or Ministers, nor from any
secution in any Ecclesiastical Cour
elsewhere, for the same.

Now, *George*, do you not witness again
Parliament in this also, when you call T
an Antichristian Yoak? As in *Canon 23.* p
for if the Law be Antichristian, what mul
Lawmakers be but Antichrists? And is
time for you to ask the Parliament Forgiv
for your thus contemning their Laws, and
dalizing their Persons, before you make you
plication to them, lest they witness again
for your Boldness?

Again, do you not witness against Parliam
when they address His Majesty for a Fast
kept, and yet in Contempt thereof you g
Plow, Hedge and Ditch, open your Shop
dows, in Contempt of our Sovereign Lord
King, his Crown and Dignity? A

again, do you not witness against Parliaments, when in Contempt of the Laws of the Land, the Authority that make them, you caution your Disciples not to pay their Tythes, nor to contribute towards the Repairs of Churches; nor to buy Guns in their Ships; nor to be married with a Priest; and that if they transgress these Laws, you excommunicate them, and refuse them Burial with you? Is not this not only against the Law, but against a Maxim of your own? And for ought I know taken out of the Law-Books, viz. Any Party of Men, whether a Government, to make Laws, being lawfully Authorized so to do, have the binding of others, and thereunto require Obedience, is a setting up of themselves above the Law, and treading upon the necks of others, and rendering them whom they do so bind, Slaves and Vassals; and so is Treason.

again, George, once more look into the Act for the Uniformity of Publick Prayers, and Administration of the Sacraments, made the 16th of Charles II. &c. First, As to the Authority which directs us in the Service of God. Secondly, touching the Form of Prayer to be used upon the 29th of January, being the Day of the Martyrdom of King Charles I. Thirdly, And the Article of our Religion, viz. There is but one Living and True God, Everlasting, without Body Parts, or Passions, of infinite Power, Wisdom and Goodness; Maker and Preserver of all things, visible and invisible. And in Unity of

of this Godhead there be three Persons of one Substance, Power and Eternity the Father, the Son, and the Holy Spirit.

At present, *George*, I only fix upon these Things and shall shew how you in your Books, when you send up and down to spread Truth, *ness* against Parliaments.

First, See *W. Smith's* Works, p. 157. where they have dialogu'd the Bishops, and all Prelates, and spake that in their Name which never said, thought, nor is it to be found in any one of their Books; and then from saying, *Which is not in thy Common-Prayer-book to be found, therefore it* (i. e. the Common-Prayer) *is made of none Effect, because thy Bowels bring it forth, and the Pope gives Life and Breath unto it and from his Loins it draws its Strength, and from the Power of God.*

Secondly, See *West* answering to the Northamptonians, p. 79. In cutting off his Head, for that they) was a remarkable Record of the righteous Judgment of God. See *Edw. Burrough's* True Remembrance sounded out of Sion, &c. in Quarto, printed 1656. wherein the Quakers justify that Murder. See my *Pilg. Prog. &c.* Ed. 2. p. 163. this I do to be witnessing to purpose against Parliamentary Judges, &c.

Thirdly, See *Geo. Fox's* Great Mystery, p. 2. The Scriptures do not tell of a Trinity, nor Three Persons, but the Common-Prayer Mass-Book speaks of Three Persons, brought in by the Father the Son, &c. See *W. Penn's* Sandy Foundation, &c. p. 12. That is a consequent, but impertinent Distinction, that God is One Substance, but Three Persons or Subsistances. — most absurd Blasphemy! Again, *G. Whitehead* &c. in their Book, *Ishmael and his Mother* &c.

et, &c. p. 10. Here is the Three Persons thou
 earnest of, which thou wouldst divide out of one
 a Conjuror; he [i. e. Mr. Townsend, a Mini-
 ster of Norwich, against whom they disputed]
 shut up with the Three Persons in perpetual Dark-
 ness for the Lake and the Pit.

Thus, George, you witness against Parliaments,
 against their Laws, and against the blessed Trinity;
 and do you think that unless you retract these
 your Books, which so witness against Parliaments,
 you can find Favour? Or can you think that these
 your Antimagistratical Principles are meritorious
 of their Favour, so as to humour you beyond all
 the rest of the King's Subjects? Compare these
 your Principles and Practices, which stand in
 Opposition to the first Article of our Religion
 about the Ever-blessed Trinity above-noted,
 with this Branch in the Act of Toleration
 following, viz. **Provided always, and be-
 further enacted by the Authority afore-
 said, That neither this Act, nor any
 Clause, Article or Thing herein contain-
 ed, shall extend, or be construed to ex-
 tend, to give any Ease, Benefit or Ad-
 vantage to any Papist or Popish Recu-
 sant whatsoever, or any Person that shall
 say in his preaching or writing the Do-
 ctrine of the Blessed Trinity, as it is de-
 clared in the aforesaid Articles of Reli-
 gion.**

Again once more, Anno 1695. there was an
 Act of Parliament made, Intituled, *An Act for
 the better Security of His Majesty's Royal Person
 and Government, &c.* wherein it is said, Numb.
 31, 552.

Whereas

Whereas the Welfare and Safety
 this Kingdom and the Reformed Reli-
 on, do, next under God, intirely depe-
 upon the Preservation of Your Ma-
 sty's Royal Person and Government,
 be it enacted, &c. Numb. 554. Whereas
 there has been a horrid and detestable
 Conspiracy, formed and carried on by
 Papists, and other Wicked and Trai-
 terous Persons, for Assassinating his Ma-
 jesty's Royal Person— We who
 Names are hereunto subscribed, do hearti-
 tily, sincerely, and solemnly profess, to
 sifie and declare, that his present Ma-
 sty King William is Rightful and Law-
 ful King of these Realms; and we do
 mutually promise and engage to stand by
 and assist each other to the utmost of our
 Power in the Support and Defence of
 his Majesty's most Sacred Person and
 Government against the late King James
 and all his Adherents; and in case his
 Majesty come to any violent or untimely
 Death, (which God forbid) We do fur-
 ther freely and unanimously oblige our-
 selves to Unite, Associate and Stand by
 each other, in revenging the same upon
 his Enemies, &c.

Upon which you gave in a Paper to the House
 of Lords, March 23. 1694. as at large printed in
 my Pilg. Prog. &c. p. 192. in which they did
 not mention King William, nor acknowledged
 him

Rightful and Lawful King; neither was that Paper signed: But now to their *Witnessing* against Parliaments, they thus say, *And whereas* the said People are required to sign the said Association, *we sincerely declare, that our Refusing* to do is not out of any *Disaffection to the King or Government.*

Now, George, let us reason together; do you think that your not joining and complying with the Parliament for the Defence of His Majesties Royal Person and Government, was meritorious of future Favours; I mean such where you would be so particularly favour'd beyond the rest of His Majesty's Subjects? Nor indeed can I think so for two Reason? *First*, For that the *Quakers* could and did swear before they obtain'd that Act, when it serv'd to preserve themselves in their Property; witness *George Whitehead*, who did in the Lord-Mayor's Court, in his own Defence, against a Bill there exhibited against him by *Tho. Daniel* and *Elizabeth* his Wife, April 9. 1695. which Oath is now standing upon Record; the Words are these: *You [G. W.] do swear, that so much of this your Answer, as you set forth to be of your own Knowledge, to be certain and true, and so much thereof as you set forth to be by Relation of others, you do believe to be true; so help you God.* This Oath was read to *G.W.* in open Court, the Book put to his Mouth, he submitted to it without gainsaying, and as an Oath it was accepted by the Court, and stands upon Record, as Hundreds more so taken in that and other Courts do; what Reason is there then for you to be thus singular? But,

Secondly, As to your new Oath, *I A. B. do declare in the Presence of Almighty God, who is Witness*

Witness of the Truth of what I say, that the Evidence I shall give, shall be the Truth, the whole Truth, and nothing but the Truth, touching the Matter depending. This Oath I did hear one of your Teachers take at *Bury St. Edmond Assize* and which I take to have all the Essentials of an Oath.

And, *George*, besides your thus witnessing against Parliaments, I would remind you of your Ancient Principles [since you say you are not changed, and that your Principles are now no other than what they were in the beginning] namely, about Liberty of Conscience.

In Answer to the Anabaptists Declaration in *Oliver's* time, wherein they did declare themselves against the Universal Toleration of all Miscalriages, whether in things Civil or Religious: Nor are we (said they) for tolerating of Popery, nor such as speak Contemptuously of our Lord *Jesus Christ*; nor any that deny the Holy Scriptures to be the Word of God; and yet we are not against tolerating Episcopacy, Presbitery, or any stunted Form. But as the Quakers then were quick at answering Books, they soon attack'd this Declaration, even by two of their most famous Writers, viz. *Edw. Burroughs*, as in his Works, p. 615, and *Richard Hubberthorn*, in his Works, p. 228, saying, *What Confusion is here! You will not tolerate Popery, nor any that worship a false God, nor that speaks contemptuously and reproachfully of our Lord Jesus Christ, nor that deny the Holy Scriptures to be the Word of God; and yet you are not against tolerating Episcopacy, Presbytery, or any other stunted Form; why will you not tolerate Popery as well as Episcopacy? And why will you tolerate the Book of Common-Prayer amongst the Episcopal, and*

not

the Mass-Book amongst the Papists, since the
 was the Substance out of which the Common-
 Prayer was extracted? Here is nothing but Par-
 tiality, to tolerate one thing, and not another of
 the same kind.

This Doctrine tells us what Liberty the Church
 of England must expect when it is in the Qua-
 kers Power to do Mischief; and their Practice
 confirms it; see Injunction the 5th, p. 44. wherein
 they have declared, that if any Quaker, either
 marry by a Priest, or if he be marry'd to one of
 another Perswasion, viz. a Woman of the
 Church of England, or a Protestant Dissenter,
 they are to be excommunicated by writing, un-
 less they condemn that Practice as Evil, and
 deny'd Burial with them. All which con-
 sider'd, or indeed any of these things singly,
 would make a Man think that these Quakers
 should be ashamed to ask Favours of
 when they account Unbelievers, why they
 should not find a Place to bury their Dead;
 were it in the Quakers Power to prevent it.
 For more of this Nature, see my *Pil. Prog.* Ed. 2.
 1698. George, I could enlarge on this Head,
 but there is enough to shew, that by both your
 Doctrine and Practice you witness against Par-
 liaments, Judges, &c. And I cannot but think,
 that if you do not condemn these your Books,
 reform your Manners, and desist sitting in your
 Black-Parliaments, that our English Parliament
 will in time witness against the Quakers.

I shall next give a Hint of their Proceedings
 in *Pennsylvania*, where they have Power, by Re-
 viving a printed Paper, titled, *A Narrative*, &c.
 which may be cautional; particularly touching
 Elections; wherein I am told *Jos. VVyeth*, &c.
 have been of late too bulie.

*A Brief Narrative of the Proceedings
of W. Penn.*

AT the first Arrival of our Proprietor and Governour we all waited upon him by way of Complement; he was pleas'd to express Thanks and Well-liking of it; telling us withal That it should be his chiefest Care and Endeavour to Redress all Grievances, to reconcile all Contending Parties, to secure every Man's Estate, administer Justice Impartially, without Favour or Affection, in relation to Opinions, and to make in the end every thing as even as his Eyes; together with excellent Promises, and many Words.

Pursuant to an Order from the Court in *England*, he degraded the late Nominal Lieutenant Governour *Markham*, *David Lloyd*, Clerk, and Attorney-General, and one *Anthony Morris* Chief Justice of their Offices for Male-Administration. These Invaders of our Estates, Liberties and Properties, being removed from the High Places, we thought our selves in a fair way of enjoying our own with Freedom, Peace and Safety.

When Time came to elect for the Assembly and Council, the Truth and the Light of our Proprietor began to be visible, by making his personal Appearance at the Place of Election; his exhorting the People, above all things, to be sure of Electing none but such as were Friends to the Government lodged in him; by asserting that no Person was qualified either to Elect or be Electd that would Swear, which is an ambiguous

uous Word ; and by diminishing the number Church-men , telling the Mobb, That they could not be above a Dozen or two at the most who' at the same time there was near Three hundred Votes for one of our Church-Wardens) these and the like Insinuations, he procured creatures of his own Stamp and Kidney to be elected.

At the sitting of the Assembly, our Governor and Proprietor moved vehemently to have a very large Sum of Money (by way of Gift) for him ; solemnly urging to the Members the Justice of the thing, since it had cost him near Twenty Thousand Pounds in *England* to defend the Government (for their sakes) against the scurrilous Letters of the Male-contents in the Province. At length, after a long Debate and much Time spent, (by his cunning Insinuation) he prevailed so far upon the Assembly, as to have the Charter, which he had formerly granted, surrendered unto him, and thereby became Absolute, without any Limitation or Restraint ; and upon many Prayers, Preachings and Expostulations, (according to his way) an Impost was laid upon *Wine, Beer, &c.* for Two Years, amounting to something better than 1000 *l. per annum*, solely for his own private Use.

When the Assembly broke up, he declared it was his Mind, Will and Pleasure, to let some of the Church-men have a share with him in their Government, and accordingly with many fair treaties, and smooth Endearments, he seduced three of our Vestry (with much Reluctancy) to accept of his Offer, and having given his *Ded. Potestatem* unto the Secretary of the Province to swear them according to Law , they

were pack'd in his Commission, amongst strong *Foxonian Quakers*, one *Swede*, and a *Singer of Israel*, to serve as Justices for the and County of *Philadelphia*.

But the Event plainly demonstrated the sign and Intrigue of making these three Justices; for at the Quarter-Sessions, the Court being opened, the first Person that was required to give his Evidence, demanded an Oath to be administered unto him, and not an Attest, that he might have the greater Tie and Obligation to speak Truth, especially since the Attest had been for some time so horribly abused in this Province: The Churchmen replied to this defect, That his Demand was just and reasonable, and that they did suppose themselves to be sworn and authorized to sit there, to the effect that an Oath might be administered unto those who were no Quakers, and were willing to take one; but the six Quakers immediately put a stop to the Proceedings, declaring that they neither would nor could in Conscience sit in that Court where was Swearing, and therefore one Party must withdraw. The Necessity of Oaths was again urged to them, since nearly two parts in three, throughout the Province were no Quakers; and howsoever an Attest might be binding upon some Quakers, yet (in many sad Instances) it was very plain and obvious, That the Generality of them had little or no regard for what they spake when only Attested.

Moreover, that the Equity of the Cause required the same Liberty for Men of other Persuasions, besides Quakers, to give Evidence according to their own Way and Profession; but

nothing

nothing would do, nor no Arguments (tho' never so rational) prevail, they were resolved that the Oath should be administer'd in the Province. The Church-men, willing to condescend to any thing for Peace, (with regard to their Oaths) proposed the TEST prescribed by Act of Parliament in *England* for *Quakers*, to be tender'd to them; but that was also rejected, because the Name of God was inserted, and therefore look'd upon as abominable as Book-Oaths; besides their Argument extended so far as the rejection of Acts of Parliament made in *England*, wherein the Plantations in *America* were not particularly specified; insisting upon their own Power to make Laws sufficient for Government here; and accordingly they had a Law in the Province empowering them to give Evidence, by promising to speak the Truth, without the Name of God.

Our Governour outwardly endeavoured to promote a Union and Reconciling of this unhappy Difference; remonstrating, that from his Cradle no Misfortune grieved him so much as this Quarrel among his Ministers; and that for his part he had taken the Attest prescribed by Act of Parliament in *England*, and should be ready, upon Occasion, to take it again; and furthermore urged to his own People, That they might sit upon the Bench whilst an Oath was given, and not be concern'd with it; but the *Quakers* being Obstinate, and deaf to his Charms, the Scene was presently changed, by making his personal Appearance in the Court, laying the whole Blame upon the Church-men, charging them with raising a Flame in the Province, in so much that he must be constrained to ride up and

and down the Country, and shew his Letters Patents, to satisfy the People of his Authority and furthermore, charged them with Breach of Trust, for not leaving the Court privately, that his own People might manage their Affairs at their own way. After a long Harangue, of this nature, he at length commands one *Edw. Shippen* (Chief Justice and principal Stickler against Swearing) to pull the Commission out of his Pocket which he had before given him, and then, with a high and mighty Gesture, he suddenly declares That he was a Palatinate, and therefore would exert his Authority; That his Commission should go no more a begging, but that they should know that his Power was far greater than any of the King's Governours in America adding afterwards, That the King had given this Province to him and his People, that they might be free from Oaths; and if His Majesty should impose Oaths upon him and his People he might charge him with the Breach of Faith.

In this new Commission, the six *Quakers*, the *Swede*, and the *Sweet Singer of Israel* were continued, but the three *Church-men* were cast out. That this was a premeditated Design is plain from the Commission given beforehand to the principal Opposer of Oaths and the Parliamentary Test. Besides, it's well known that Oaths have been all along administered in the same Court, and before the same Men, by other Justices qualified, ever since it has been a Government; and as for the Test, prescribed by Act of Parliament, it was always made use of, till abolished by the *Quakers* themselves.

The Truth and Substance of the Matter is this.

These three Men (being Men of Substance and Reputation in the Province) were designed, if they would have comply'd with their Frantick Humours, to be made Tools of, and under the sanction of their Names to have acted as many Villanies as they have formerly done; but if not, to be spew'd out, as Persons not fit to carry on their Intrigues and Interest.

The Noble Principles of our Religion teach us not to resent such Affronts, but it grieves us at this time, that all the *Church of England Men* should be stigmatized with the grim and horrid Titles of Treacherous and Perfidious Fellows, Dissenters and Schismatics from the Establish'd Religion, which is Quakerism; Intruders and Invaders in the Province: And above all, that our Proprietor and Governour is resolved, and will be *Aut Cæsar aut Nullus*.

And, George, I seldom knew you had any Design to bring about, but 'twas mixed with some Policy, how empty soever it be of Sincerity and Truth; and therefore let us expostulate this Matter a little further: I hear you have reprinted in Number 8000 of *Robert Barclay's Apology*, and presented many of them to Persons of Quality; I am not insensible how politick your Government is, and that you have a settled Correspondency throughout *England and Wales*, as well as in Foreign Parts beyond the Seas; whereupon I shall

shall propose to give some short Questions, a easie for you to answer.

First, Do you own the Doctrine contained this Apology, which you thus industriously spread and disperse? If yea, then whether you will admit of it to be the Test and Standard try the Doctrine contained in your other sort of Books: And, *Secondly*, whether you will submit to a Trial in that Case, and mutually agree upon Terms, Six of a side to argue the Point and Twenty of a side to be Spectators? For you know, as I have often told you, that your Books are of two sorts, and carry two Faces, and circulated for different Designs; so that there is a Necessity for some Standard or Touchstone: And since you have all along rejected the Scriptures as particularly at *West-Derham*, we shall be willing to take this Method; for tho' I do not say there are many Errors in this Apology, and great ones too, yet not such damnable Errors as are contained in your other sort of Books with which you train up your Disciples, and which you read in your Meetings. For as Mr. *Barkley* well observes in this his Apology, p. 5. *Two contradictory Sayings cannot be both true*. And therefore where in one Book you deny the Person that suffer'd the Cross at *Jerusalem* to be the Son of God that condemn the Scriptures as *Dust, Death, and Serpents Meat*; that despise the Ordinances of Christ, as Baptism and the Lord's Supper, things to be rejected; that revile the Magistrate and reproach the Ministers: I say, if you will submit to an Examination and Trial, and condemn what in your Books disagree with this your Apology, it may be a Means to undeceive many, and tend to a general Reformation.

But if you shall say No to these Questions, or
 anything, which is one and the same, and there-
 fore refuse to bring your Doctrines to be tried by
 the Doctrine in this your Apology, as Umpire
 in the Case; will it not then from thence ap-
 pear, that this your Apology is dress'd up by a
 cunning Artificer, and by you sent into the
 World, on purpose to mislead People, and de-
 ceive your Followers? And that notwithstand-
 ing this your Apology, thus industriously sent
 out, as aforesaid, yet the Protestant Churches,
 both at home and abroad, will be still at a loss
 to know what the Quakers hold; one Book say-
 ing one thing, and another Book quite contra-
 dicting the same; and from hence they will
 conclude, (as well they may) that you use
 the Art and Policy you can to hide your selves
 from being *Understood*; and then they'll say (as
 well they may) where is the Quakers Plainness?
 where is their Sincerity? We would be glad to
 have a Proof of it.

I do confess, *George*, that I have neither Time
 or Ability to enter into a thorow Examination
 of this your Apology, yet for the sake of your
 Followers, who are too apt (at least have been)
 to pin their Faith on thy Sleeve, I would point
 them to two Places in this your *Apology*, p. 68,
 and compare what is there said with your
Book, Truth defending the Quakers, &c. p. 7.
Words coming up out of the North, &c. p. 14. *Se-*
veral Papers given forth for the spreading of Truth,
G. Fox, Minister (or Dispenser) of the Eter-
nal Word of God, p. 45, 46. compared with
 62. *Ibid.* And I am perswaded they'll see
 much Truth in this Apology in them two

Q

Places;

Places, not only to overthrow those Books cited, but 40 more which I have by me.

Again, in the Dedication of this Apology King Charles II. he therein overturns all Books which justify the Murther of his ther, and that withstood the coming in King Charles II. for still the Maxim he i. e. *Two contradictory Sayings cannot be true.* For saith Robert Barclay, *There was an* ~~ment~~ *Hand of God in thy Restoration:* And so, as so it was, then it appears plainly the Quaker Prophets appear'd against, and great Force withstood the Hand of God: said G. Fox, in his *Several Papers to the Presbyterians, &c. 1659.* *To all you that desire an Earthly King in England—who profess your selves Christians, whether Presbyterians or others—not the Presbyterians, the Priests, and many of Rulers, cry out for an Earthly King?—And not this the same Nature the Jews were in, do they not in this Crucifie Jesus?—And not all these Elders Christians that will do much of an Earthly King Traytors against Christ?—Now, Elders, if you say Peter said, Hold the King—this doth not hold forth, that I bid them set up an Earthly King over them, ther do you read—that there were any Earthly Kings since the Days of the Apostles, but among the Apostate Christians;—for Christ is King alone;—I say, that is the False Church doth not Live—upon the Heads of Kings,—that be true Elders—never go about to set up an Earthly King to rule over them.—Herod King was mad at the Child Jesus,—there is the Fruit of Earthly Kings—Ignorant and foolish People that would have a King: And what V*

made with the Kings, how he brought them
of the Cave, a fit Place for them:—And all
Novices Christians, that are crying up Earthly
Kings—and we know that these Kings are the
Spiritual Egyptians, got up since the Days of the
Prophets.

Thus has Fox condemned Barclay; R. Barclay
says there was an eminent Hand of God in re-
storing the King to his Throne; Fox says,
they are all Apostates that say Amen to Bar-
clay's Doctrine, for that all Kings since the A-
postles Days are Spiritual Egyptians; that Jo-
hanna's Cave is a fit Place for Earthly Kings,
&c. for such Spiritual Egyptians; and none
but Apostate Christians are for Earthly Kings.
Thus does Fox oppose Barclay, and Barclay Fox,
and yet all by one Infallible Spirit. In like
manner Fox said in his Book, *Several Petitions*
forwards, &c. printed 1653. p. 3. *The Ministers*
of God never put up a Petition to an outward
Magistrate, &c. and yet we see no People are
more solicitous to the Government than Qua-
kers.

It were endless to shew the Inconsistency of
the Quakers Books; one Book condemning
what another Book teaches, another teaches what
the first condemns, and both infallible; for
Barclay Fox, p. 5. *Ibid.* And all you who speak,
and not from the Mouth of the Lord, are false
Prophets. For p. 24. *We speak the same Lan-*
guage the Scripture doth, and from the same
Word that gave it forth, &c. And therefore he
says, p. 30. *If ever you own the Prophets, Christ,*
and the Apostles, ye will own them, [i.e. the Qua-
ker Books,] *which are given forth from the same*
Word and Spirit. And hence Fox concluded in

116 *An Expostulatory Conclusion.*

his Book, *Truths Defence*, &c. p. 2, 89, saying, *You may as well condemn the Scripture the Fire as our Books; our giving forth Papers printed Books, it is from the Immediate, Eternal Spirit of God.* And being thus exalted in Luciferian Pride, at last he got up to this Height to account himself equal to God, saying in his Book, *Saul's Errand to Damascus*, &c. p. viz. *He that Hath the same Spirit that raised Jesus from the Dead, is Equal to God.* And hence Sol. Eccles, *Josiah Coale*, *John Audla* &c. came to adore him as their BRANCH, their STAR, their SON OF RIGHTEOUSNESS, saying, *He was the Father of many Nations, whose Being and Habitation was in the Power of the highest, in which he ruled and governed Righteousness, and that his Kingdom was established in Peace, and that of the Increase thereof there never was to be an end.* And all these, and many more of the Quakers Divine Adorations to their King Fox, *G. Whitehead* and *W. Penn* have vindicated; see their Book, *Innocency against Envy*, &c. p. 18. *Judas and the Jews*, &c. p. 4. In like manner, as Fox exalted himself, and his own nonsensical Books, so likewise did he debase all Mankind, besides the Quakers; and not only so, but the Holy Scriptures also under the odious Names of Death, Dust, Serpents Meat, Beastly Ware, a carnal Weapon, &c. all which *Barclay's Apology* quite overthrow; and therefore, George, I shall now conclude, greatly desiring that you either allow the Holy Scriptures to be the Standard to try your Books, but if you deny that, as you did at *West-Dorham* in *Norfolk*, then that you would accept of *Barclay's Apology*; but if of neither, then it will appear

appear to all rational Men, that your thus
ending, giving, and disperling *R. Barclay's A-*
logy, is not sincere, but done on purpose (by
the help of your Fund and Common Stock) to
deceive the World, and to cast a Mist before
their Eyes.

Thus, Christian Reader, have I once more
taken off the Mask of the Face of this painted
Harlot, and stript her of the Rags with which
she covered her Nakedness, and laid her bare to
the View of her Lovers, that they may see her de-
formed Parts, and ugly Shapes, and thereby be
shamed of her Abominations; and I do solemn-
ly profess that no worldly Interest, from first to
last, was the moving Cause of my thus contend-
ing for the Faith once deliver'd to the Saints,
out Love to the Cause of God and his Church,
and good Will to Men, for whose sake I have
often sequestred my self from my outward Trade
and Business, (as now I do) forsaking the com-
fortable Society of my Wife, Children and Grand-
children, which are very near and dear to me,
that I might attend (for the time being) upon
this very thing; assuring all Persons, that I wrote
every Page and Paragraph with my own Hand;
and that from first to last I never was prompt
on by others; and that no Man ever saw this till
printed. This I write, to take off Occasion
from them that seek Occasion; and I do believe
that my Labour herein will yet have a farther
Service with the well-disposed amongst the
Quakers, notwithstanding the Rage of their
Leaders, because I discover their Intrigues, who
(as a great and good Man of our Church has
well observed) have Ends to serve; and this
I know, that as some Years since I apprehended
with

with a special Warrant from my Lord and Master, three of their principal Pillars; namely Infallibility, Sinless Perfection, and Discerning of Spirits, and took them Captive, and threw them into the Cage, (*a fit place for them*) and lock'd the Door; even so now I have by virtue of the same Authority, apprehended and taken captive their printed Sincerity (which they sometimes call Innocency and Truth) which together with *Ann Docwra*, and her Brother *Edward Pickworth*, shall go into the Cage the next time I have occasion to open it; and therefore let the Saints sing aloud, and with the holy Angels say, *Babylon the great is fallen, and is become the Habitation of Devils; and the Hold of every foul Spirit, and a Cage of every unclean and hateful Bird. Reward her, even as she rewarded you, and double unto her double, according to her Works. In the Cup which she hath filled, fill to her double; rejoice over her, thou Heaven, and ye holy Apostles and Prophets, [and all Gospel Ministers] for God hath avenged you on her,* Rev. 18. 2, 6, 20.

April 3. 1701.

Fran. Bugg.

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